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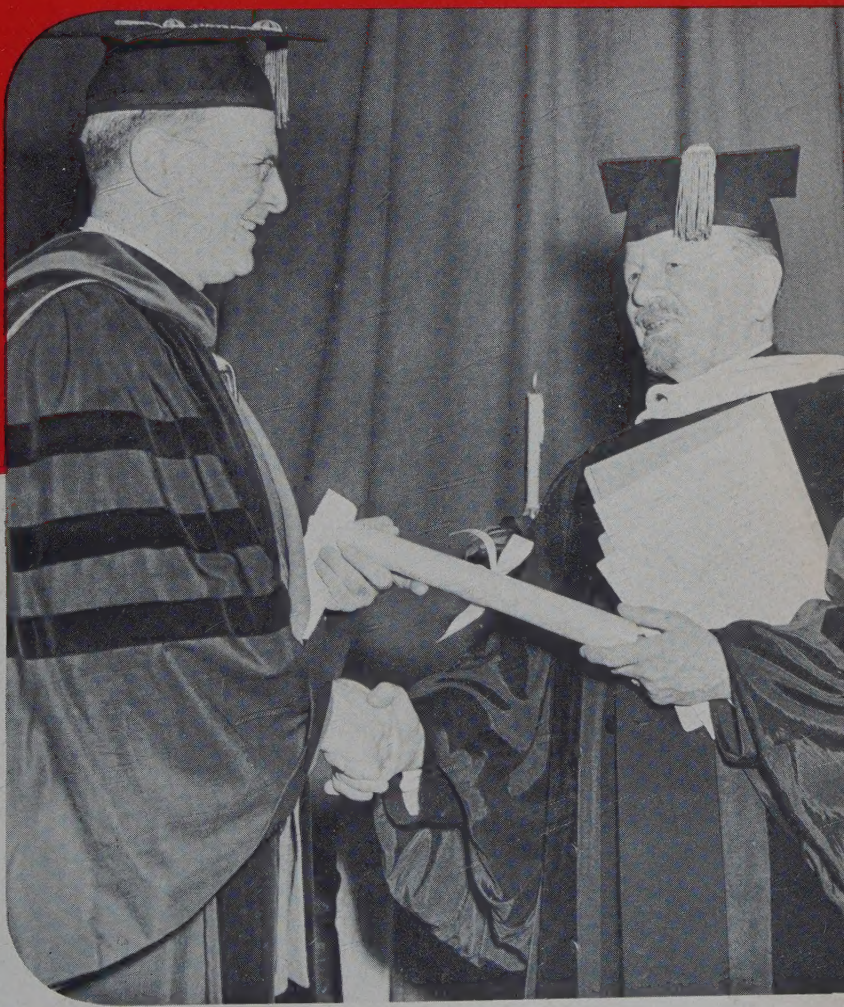

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GETTYSBURG HONORS GERMAN BISHOP

Dr. W. C. Langsam confers degree on Dr. Otto Dibelius

ol. 35, No. 21

FEBRUARY 18, 1953

10 CENTS

Like Baby Sue

LIFE HAD SUDDENLY BECOME very complex. I had made a bad mistake and it seemed I could find no way out of my dilemma. Tears blinded my eyes as I reached down to help baby Sue lace her shoes.

"No, no!" she insisted emphatically, shaking her head as she pushed my hand aside.

"All right, baby, do it yourself then," I told her as I steadied her on my lap. And she did! But what a job. We both chuckled when she had finished. The laces were interwoven—but no two consecutive holes had been laced properly.

"LET'S START AGAIN." I was forced to smile as I quickly unlaced the tangled mess. "Now you hold the end of the shoe lace. I'll hold your hand and show you where it should go."

"Dear God," I silently prayed as I guided the little fingers in their task. "Untangle my life and guide me the same way!"

—MARGARET ANDERSON

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine
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COVER PICTURE. During his recent visit to the United States, Bishop Otto Dibelius of the Berlin-Brandenburg diocese in Germany was awarded a doctorate by Gettysburg College. As President Walter Consuelo Langsam conferred the degree, the German churchman observed that it was the first time he had been so honored by a Lutheran institution.

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THE CHURCH IN THE NEWS

A president is baptized

Only once before had a U.S. president joined the church after occupying the White House (Calvin Coolidge became a Congregational churchman shortly after being sworn in in 1923). Never before in Washington's memory had a new president been baptized and received into a capital congregation.

Early last week President and Mrs. Dwight Eisenhower joined 50 others in becoming members of National Presbyterian Church in the U.S. capital. "In keeping with the wishes of the president to keep his religious life out of the public eye," Dr. Edward Elson, the president's pastor, reported few details.

He did explain that the Eisenhower decision was "the climax of long consideration by the president . . . and instruction by the pastor." Method of reception was "according to the standards of the Presbyterian Church," Christian baptism and confession of faith. Mrs. Eisenhower was admitted on confirmation of her baptismal vows.

Dr. Elson called attention to the fact that "the president has moved from one army post to another and has never staked down his faith."

Later, members of the White House Press Photographers were told by Press Secretary James Hagerty that no photographs of the Eisenhowers attending church would be permitted. "The president worships in private," was the terse explanation.

An Emmy for the bishop

Annually, the U.S. television industry gets together to award prizes for the best programs telecast during the past year. The television counterpart of the Motion Picture Academy "Oscar" is called an "Emmy."

No one was too surprised when Lucille Ball ("I Love Lucy," Monday nights over Columbia Television network) won an Emmy for "best comedienne of 1952," nor that her program copped the award for "best situation comedy show."

But the trade took a surprised second look when Bishop Fulton J. Sheen, Roman Catholic bishop of New York City, walked off with an Emmy for "most outstanding personality of the year."

The bishop had topped such TV pillars as Arthur Godfrey, Jimmy Durante and Adlai Stevenson. Furthermore, his half-hour "Life Is Worth Living" wasn't the usual fast-paced fare offered on most TV programs. The bishop relied on carefully phrased philosophy, mixed with theology and sparked occasionally with sly references to his "angel" (the prop man who washed the blackboard clean while the cameras focused on Sheen).

Mrs. Luce to Italy

The appointment of Mrs. Clare Booth Luce (wife of the editor of *Life* and *Time* magazines, a former congresswoman from Connecticut) as ambassador to Italy had been expected long before the official announcement was made early last week.

Washington observers felt that political patronage in Connecticut was involved rather than a presidential sidestep of the controversial Vatican ambassadorship issue.

The appointment of Mrs. Luce, a recent (1949) convert to Roman Catholicism, had been cleared with the Italian government shortly after Nov. 4 (U.S.

election day). Although she was the first American woman to be appointed to a major embassy, her prestige on both sides of the Atlantic made her "highly acceptable" to the Italian people. Perhaps, as a well-known and respected Roman Catholic stateswoman, she could also serve in a liaison capacity with the Vatican.

About such possibilities the White House was mum, but members of the National Lutheran Council weren't.

After assuring President Eisenhower of "prayerful support" for his administration, NLC leaders expressed a "fervent hope" that "this divisive issue (appointment of a Vatican representative) be not again precipitated."

"In such event," warned the Lutherans, "we would be bound by conscience to oppose the appointment with all possible vigor."

NATIONAL LUTHERAN COUNCIL HEARS REPORTS ON WORLD AFFAIRS

NLC elects Dr. Benson

New president of the National Lutheran Council is the Rev. Dr. Oscar A. Benson, head of the Augustana Lutheran Church. He was elected for a one-year term during the 35th annual meeting of the council held earlier this month at Atlantic City.

Dr. Benson succeeds the Rev. Dr. Lawrence M. Stavig of Sioux Falls, South Dakota, who had served as president for the three-year constitutional limit. Until

NATIONAL LUTHERAN COUNCIL OFFICERS GREET NEW PRESIDENT

Dr. Oscar A. Benson (left) of Minneapolis, Minn., is congratulated on his election as president of the National Lutheran Council by Dr. Carl E. Lund-Quist as Dr. Paul C. Empie looks on. Dr. Benson, president of the Augustana Lutheran Church, was named to his new office during the 35th annual meeting of the NLC at Atlantic City

recently, Dr. Benson was president of the American Lutheran Conference, comprised of five of the church bodies cooperating in the NLC.

American Lutheran Church president, Dr. Henry F. Schuh, was named vice president of the council. United Lutheran Dr. Rees Edgar Tulloss was reelected secretary and layman Fred C. Eggerstedt of Richmond Hill, New York, also a ULC member, was renamed treasurer.

Keeping faith alive

The most immediate problem of Western Christians today is "to keep alive" the faith of their brethren in Iron Curtain countries. This was a statement by Dr. Carl E. Lund-Quist of Geneva, Switzerland, at the annual meeting of the National Lutheran Council in Atlantic City this month.

"Suffering overshadows those who dare to be Christian," Dr. Lund-Quist asserted. Iron Curtain Christians face persecution when they dare to express their faith.

Dr. Lund-Quist is executive secretary of the Lutheran World Federation. He said that Christian generosity in the form of material and financial gifts to western Europe has been "a powerful influence" in promoting world peace "because it has helped to remove suspicion, fear, and even hatred."

Where peoples of many countries have experienced such aid from American Christians, it has created among them "a climate of understanding and trust."

Dr. Lund-Quist said internationally organized Lutheranism, as embodied in the Lutheran World Federation, has given new strength to both older and younger churches.

The Lutheran leader cited as an example West German churches, aided in great measure by U.S. churches since World War II, who are "now ready to take their proper share in the world tasks of missions, refugee service and relief.

"This willingness to participate in such activities represents not only an economic improvement, but a new attitude toward responsibilities internationally."

"Most German church leaders," he added, "have a new awareness and a keen desire to guide their people into these new paths."

Need for united witness

Because the Lutheran Church is divided into several groups, it is "very difficult" to make its influence felt when it has something to say on the religious principles involved in public education, immigration, human rights, the struggle against Communism, international relationships, and other issues. This problem was described to the National Lutheran Council by Dr. Paul C. Empie.

While the problem would be solved by the formation of one Lutheran church, he predicted that only limited or partial mergers will occur within the next decade or two "unless new and unexpected developments take place."

In the light of this situation, Dr. Empie suggested that if American Lutheranism is to make any corporate witness "when it is worth making, it would seem necessary to find a way to make it through the National Lutheran Council."

As steps in that direction, he cited a project of the NLC's Division of Student Service in setting up full-time chairs of religion in certain state universities; a proposal for a permanent service to Lutheran immigrants, involving a suggested pattern for publicizing the Lutheran position on immigration procedures and legislation; and a request that the Council enter the field of radio and television.

He also noted "hopeful signs" that "a pattern of closer co-operation with the Lutheran Church—Missouri Synod may not be too far off."

Ask immigration law change

The McCarran-Walter Act which codified U.S. immigration laws discriminates against people on account of their national origin, race, creed and color, the council was told by Dr. T. F. Gullixson, president of Luther Seminary, St. Paul. These injustices "cannot stand," the seminary president said, asking that the law be revised. Dr. Gullixson is a member of the Special Commission on Immigration and Naturalization appointed last fall by President Truman to study the law.

Miss Cordelia Cox, director of the Lutheran Resettlement Service, urged the council to co-operate with other agencies in "achieving better conditions for migration and resettlement all over the world."

After hearing the reports, the council requested the U.S. Congress to rewrite the law. Noting with "gratification" that President Eisenhower had asked a review of the legislation, the resolution suggested three changes:

1. Substitute for "national origins" a "just and workable plan" that would avoid racial or religious discrimination.

2. Establish for the next three years a "statutory priority" which would admit annually 100,000 refugees, expellees, escapees and displaced persons.

3. Give naturalized citizens who have acquired U.S. citizenship "in good faith" the rights and protection enjoyed by American-born citizens.

Protestants should be positive

Positive Protestant action to influence public opinion on vital issues is needed to match the "effective witness" being made by the Roman Catholic Church, Dr. Paul C. Empie, executive director, told representatives at the meeting.

U.S. Lutherans were urged to speak with one voice on major questions. The

CHURCHMEN ATTEND CBS-SPONSORED TELEVISION CLINIC IN NEW YORK

Forty pastors and laymen attended a week-long television clinic in New York studios of the Columbia Television network this month, finding out what is involved in putting TV on the air. Clinic was sponsored co-operatively by Broadcasting and Film Commission of the National Council of Churches, Union Theological Seminary, Protestant Council of City of New York, and New York State Council of Churches

BIBLE MESSAGES VIA BALLOONS

Pupils of church schools in Newark, N. J., hit on a novel method of interesting youngsters, and grown-ups too, in their school activities when they released 500 helium-filled balloons. Each balloon carried a Bible message and an invitation to finder to join Sunday school. Finder of farthest-sailing balloon received prize
—Photo by Religious News Service

church "cannot remain indifferent to or unaffected by the social political and religious issues of our times," Dr. Empie said, adding that the next two decades will be "decisive in determining the course of human history for generations."

Also stressing the need for the church to "explore every means for bringing a Christian interpretation to changing events in a time of world crisis" was the Rev. Robert E. Van Deusen, Washington representative of the council. A church which does not voice its convictions "thereby increases the strength of forces working in the opposite direction," Mr. Van Deusen declared.

DP pastors program ends

With the influx of displaced persons into the United States and Canada in the years after the war, a great need developed for pastors who spoke the Baltic languages and could minister to congregations of the new arrivals. In 1948, the Board of American Missions set up a committee to provide for the spiritual welfare of the DPs by providing assurances for pastors who were also barred from their homelands.

Last week at the board's meeting in Philadelphia the committee presented its final report. In its four years, 51 DP pastors had been given clinical training in American congregations then assigned to various fields of service. Last December the final trainee under this program completed his clinical year.

Board Secretary Karl S. Henry re-

ported that 46 of these DP pastors are currently engaged in church work, with only five in secular occupations. Fourteen are serving bi-lingual congregations, 10 are pastors of English congregations, 13 are serving groups of DPs in specific areas and nine are serving church organizations. The committee's report showed that the ULCA has helped resettle more DP pastors than all the other NLC churches combined. The Lutheran Church—Missouri Synod has also had an active program of aid for DP pastors.

President joins prayer group

"Prayer is simply a necessity" President Dwight Eisenhower told more than 500 members of Congress, government officials and representatives of foreign nations at a breakfast prayer meeting in Washington last week. The meeting was sponsored by the International Council for Christian Leadership.

Prayer is needed not only by those in high positions of authority, but by persons in all walks of life, the president said in an informal address. Prayer gets us in touch "with the Infinite," he added. "Our supplications are imperfect, as they must always be. But they do bring us together. If we back away from our problems and seek guidance in prayer, the problems fall into proper focus.

"I have a profound belief that if we remind ourselves of this basic truth our founding fathers understood so well and practiced down through the years as they prayed to God for guidance and help, we can hold up our heads in confidence that we, in our time, will preserve our free government and that we will pass its heritage, rights and benefits on to future generations."

Who'll stick 'em up?

Five million gummed stickers showing a copy of the New Revised Standard Version of the Bible being struck by lightning and a hand with the thumb pointing significantly downward were being distributed this month by a fundamentalist group, the Metropolitan Council of Christian Churches in Philadelphia.

There'd be no charges for the stickers ("gayly printed in three colors") but any profits realized would go to send "fundamentalist-approved Bibles to people behind the Iron Curtain . . . by balloon."

Meanwhile, a Louisville newspaper reporter interviewed 33 different clergymen from 25 denominations in that Kentucky city. Each was asked "how does your denomination feel about the New Revised Standard Version of the Bible?"

Results: Eleven of the large Protestant groups with churches in Louisville, representing over 150,000 members, approved of the RSV. Nine small groups, with a Louisville membership of under 13,000, were opposed. Five (including Missouri Synod) maintained neutrality.

Here and there

Because tourists were scribbling their names and addresses in ink on the centuries-old mahogany altar in the United Nation's Prayer and Meditation Room, workmen began a careful sandpapering job. Later they would encase the altar in glass. Cleaning women would then find the ink easier to remove.

A "Lutheran Pastor Schumann" was sentenced to six years in prison by an East German Communist court because of a sermon illustration. The pastor had cited an example of a wealthy Englishman donating his entire fortune to a Christian Youth movement. A Communist court ruled the story "a glorification of capitalism," found the pastor guilty of "agitation against . . . the Communist government," and sentenced him to six years.

World News Notes

Mexican president acts swiftly

IF PRESIDENT EISENHOWER wants an example of speed in getting a reform program under way, he need only look across the border at his neighbor country, Mexico. The new Mexican chief executive, Adolfo Ruiz Cortines, sometimes advertised as a mild and unspectacular man, has been setting a world record for swift effectiveness in carrying out his campaign pledges. Political observers all over the continent have been rubbing their eyes and saying they have never seen anything like it.

THE MEXICAN PRESIDENT was inaugurated Dec. 1. Five days later he dismissed 300 municipal inspectors because they failed to meet his standards of honesty and efficiency. When running for office, Don Adolfo had promised an effort to help cut down inflationary pressures by a reduction of food prices; he hadn't been president for three weeks before the price of meat dropped by almost 20 per cent, with some other leading food items following. He had pledged a greater place for women in politics, and with startling promptness the Mexican Congress, at his urging, passed a bill giving women the vote in the next presidential contest.

In no time at all the new governor of the Federal District sent out squads of workers, armed with 3,000 brooms and pails, to remove the many thousands of old advertising posters which had so long hung on the walls of buildings, spoiling the attractiveness of a charming city. In a single day, more than 2,000 street vendors, many of them selling eatables under questionable sanitary conditions, were taken off the avenues and by-ways. Admittedly this was hard on the itinerant vendors, but the city had to be ernized. More business will be th to merchants who can be made to ob sanitary codes.

MEXICO'S CONGRESS is co-oper with the president in putting throu campaign against "the bite," or *mor* the ancient custom of squeezing pr graft out of real or imagined t violators, or out of businessmen want to pass inspection. Some fo visitors and many Mexicans have complained about "the bite," which no worse in Mexico than in some o countries, but which did a lot to the nation's prestige.

The manner in which the new Mex administration is tackling the questio bribery would make a Washington itician's head spin. Revisions in the L of Responsibility provide that each g ernment employee must submit a list all his wealth on taking office, and d again upon leaving, so that no gains revealed which are out of proportion his salary. Serious penalties are provi for anyone taking a bribe, and for anyo *offering* a bribe!

Much remains to be done in M ico, even to accomplish and maint the ideal of honesty in public offi Nevertheless, the people of the wh civilized world can be grateful for t way the Mexicans manage to keep mo ing ahead. They constantly give the to the cynical claims of some La American circles that reform can co only through dictatorship. While at lea eight other Latin American nations ha come under totalitarian rule, Mexi steadily moves towards greater maturi and democratic ways.

—DEVERE ALLEN

DWIGHT EISENHOWER has done a lot of home work since he was elected. Generalities which marked many of his campaign speeches were replaced by specifics in his "State of the Union" message.

A shift in emphasis from Europe to Asia was seen in his announcement that Formosa would be deneutralized. This decision was the first step in the fulfillment of Eisenhower's promise to "do something about Korea."

The military effect of this action may be negligible, at least for a time. The Nationalist Chinese are not prepared to mount a major offensive on the mainland of China. Commando-type raids may divert some Red Chinese troops from Korea, but not in large numbers.

The main value of the move is psychological. It serves notice on Russia that the deadlock in Asia will not be permitted to continue. It takes the initiative away from the communists and keeps them guessing as to what the next step will be. In making it possible for the Nationalist army to attack the mainland, it will raise doubts in the minds of the Chinese Red leaders as to just how strong their hold is on the masses.

The decision about Formosa also involves a show of firmness toward our European allies. By careful timing, John Foster Dulles was in Europe as the speech was given, to calm British and French fears of wider war. But the unspoken implication of the Eisenhower declaration was that American policy will be made in Washington.

Domestic issues

The president's growth in the grasp of issues showed itself in the domestic field. In a comprehensive round-up of internal problems, he made the following points:

1. Strict economy must be introduced into the operation of government. Balancing the budget should precede tax reduction.

2. Price and wage controls should be allowed to expire April 30. Rent controls should be continued where acute housing shortages exist.

3. The executive branch will be responsible for the security program. Disloyal workers will be dropped, but the rights of the individual will be respected.

4. The Taft-Hartley act should be amended to meet the problems both of labor and management. Labor disputes should be settled by collective bargaining, with the government playing a minor role unless the public interest is jeopardized.

5. National immigration policy needs study and revision to eliminate injustice and discrimination.

6. Efforts will be made to improve treatment of minorities. As far as possible, racial segregation will be eliminated in the District of Columbia, government agencies and the armed forces.

7. Social Security coverage should be broadened to include millions not under the present system. (Ministers were not mentioned.)

8. Responsibility for conserving natural resources will be increasingly shifted to states and localities.

President Eisenhower declared that he intends to conduct an administration marked by affirmative and creative foreign policy and by integrity, efficiency and co-operation at home. If he succeeds in his purpose, the state of the Union will be a happy one.

—ROBERT E. VAN DEUSEN

CHEY paid ($85,000) part of cost ($230,000) of Central's new building

CHEY: Seminary "Angel"

By RICHARD T. SUTCLIFFE

The Christian Higher Education Year appeal for six million dollars has brought over $1,000,000 to the United Lutheran Church's hard-pressed seminaries. This week, "The Lutheran" reviews how ten seminaries have benefitted through CHEY

On New York's Broadway, an individual who believes in a play or story strongly enough to be willing to invest huge sums of money in its production is called an "angel." Because two million United Lutherans believed strongly enough in the church's colleges and theological seminaries to oversubscribe the 1950 Christian Higher Education Year appeal for six million dollars, CHEY is often referred to as "the angel of Christian higher education in the ULCA."

Last week, The Lutheran reported that over $6,555,000 *in cash* has been turned over to the ULC's 14 colleges and 10 seminaries. In the Feb. 11 issue, The Lutheran camera lens swung around the college campuses to see how CHEY funds had been spent.

This week the flashbulb lights up the seminary scene. On these and following

pages, our seminaries report how much CHEY has meant to them in much-needed buildings, alterations and improvements and strengthened facilities.

As of Dec. 31, 1952, a total of $1,011,008.37 had passed through the hands of ULCA Comptroller Carl Warden en route from United Lutherans to ULCA seminaries in the United States and Canada. This sum was in excess of the $895,757 originally anticipated on the basis of a 100 per cent subscription of the $6 million CHEY goal.

CENTRAL—Of the $40,500 originally allocated to Central Seminary, over $117,202 has been received, thanks to a Special Aid Fund contribution of $80,000. About 80 per cent of CHEY funds went into the construction of a chapel-library-office building (*page 12*). Most of the remaining CHEY money (20 per cent) was used in the reroofing, rewiring and partial remodeling of the old building (*page 16*). About $4,000 bought additional lots.

CHICAGO—CHEY had been counted on to net Chicago Seminary $100,000, but supporting synods came through in such good style that $128,530.45 was realized up to Dec. 31, according to Comptroller Warden. A new library costing $187,000 has been completed (*see pages 14-15*). By moving the old library out of the administration building, space for three classrooms and for offices became available.

GETTYSBURG — Although Gettysburg looked forward to getting $150,000 through the CHEY appeal, less than $104,000 has been realized to date. An apartment dormitory that includes housekeeping apartments for married students on two floors, dormitory rooms for 30 unmarried students on a third, was made possible through CHEY. Building was occupied for first time this past fall.

HAMMA—Over $63,500 has been realized at Hamma, although the original allocation called for a $75,000 CHEY contribution. Recently completed is Leamer Hall (*below*), a combination dean's apartment—(10) dormitory rooms —refectory—audio-visual room—and lounges. CHEY paid half the bill; the other half of the necessary money is to be provided from the Weaver estate.

NORTHWESTERN — CHEY funds amounting to $141,043.74 were used to purchase two buildings for campus use.

Half of bill for Leamer Hall at Hamma was paid through CHEY funds

Chicago Seminary spent its CHEY receipts for this $187,000 new library

They included Crosby Hall (*page 16*) for use as a men's dorm and an as-yet-unnamed apartment building for married students (*below*).

PACIFIC—Thanks to a Special Aid Fund gift, Pacific Seminary realized $102,229.13 from Christian Higher Education Year. Only $9,500 had been earmarked for the ULCA's newest seminary, largely because it was still in the planning-development stage in 1950.

PHILADELPHIA — Of the $200,000 planned for Philadelphia Seminary, over $191,800 has been received to date. This has been distributed as follows: Main dormitory repairs and alterations ($27,000), faculty residences ($25,000), power house and steam line repairs

Northwestern purchased two new buildings, this one as married students' dorm

INTERIOR photographs of Chicago Seminary's new $187,000 library show the librarian's office, furnished and decorated in the same modern styling that is used in the exterior (see cut opposite). Thanks to CHEY, Chicago Seminarians are enjoying one of the most modern and up-to-date seminary libraries in the United Lutheran Church

($39,000), Graduate Hall repairs ($7,000), general campus improvement ($5,000), and Library ($51,000 spent to date).

SASKATOON—CHEY planned on giving Saskatoon $64,000. To date, the ULCA comptroller reports $37,218.74 subscribed although Saskatoon President Elmer Treusch says that $80,000 has been "granted" from the Special Aid Fund. An administration-classroom building costing $150,000 is on the drawing boards. It will be one-story high and will provide for administrative offices, combination assembly hall and recreation room, library, chapel, classrooms and offices for Western Canada Synod.

SOUTHERN—Because several southern (supporting) synods oversubscribed their CHEY quotas by substantial margins,

BY MOVING its library from the Wagenhals administration building, Chicago Seminary not only gave its seminarians the attractive, comfortable reading room, but released the entire second floor of the ad building for three classrooms and for offices. CHEY made improvements possible

CHEY funds helped Northwestern buy Crosby Hall, unmarried students' dorm

Southern Seminary has received $94,913.18 although the original allocation was scheduled to be $75,000. One of the most-needed additions to the campus is a mansion donated to the institution. CHEY funds are being used to remodel it for use as seminary library.

WATERLOO—CHEY funds for Waterloo Seminary amount to $30,734.23 or nearly all of the $31,750 originally allocated when CHEY began in 1950.

Central used $25,000 from CHEY to renovate and improve this structure

"HOME was never like this!" That was the reaction of a lot of Gettysburg Seminary wives when they caught their first glimpse of this unique kitchen-living room arrangement in the new CHEY-paid-for dormitory. The two-room units include a living room, in one corner of which appears to be a closed venetian blind (upper photo). The color of the blind blends perfectly with the walls . . . a quick glance and a visitor isn't even sure it's a blind.

In a moment, however, Mrs. Seminary Wife can transform the same corner of the living room into an efficient kitchen, complete with gas stove, sink and storage space. (Note blower used to carry off cooking odors.)

Thanks to CHEY funds, the new dorm, housing 30 married students and an equal number of unmarried students, was completed in time for the opening of the present session. Needless to say, applications for rooms in new dorm were exhausted long before roof went on!

Cost of new dorm (approximately $200,000) was not covered completely by CHEY, which netted Gettysburg only $103,444.01 as of Dec. 31, 1952.

My Chapel Is the Open Air

By PATRICK A. MAGALEE

Congregations in British Guiana meet gladly under the tropical sky, but chapel buildings are needed

YESTERDAY I RECEIVED a letter from the Open-Church Association of Gloucester, Massachusetts. The secretary of the association wanted to know whether or not the churches of my parish are opened daily.

His question set me thinking and smiling. I could surely answer "Yes." All the churches I serve on the Courantyne Parish in British Guiana are open day and night and are never closed. In the churches in this parish, the sky is the roof in the day and the twinkling stars at night. God's good turf is the floor. The Courantyne Parish can safely be called "The Parish of the Open Air."

LET ME TAKE YOU from the town of New Amsterdam, where our mother church—210-year-old Ebenezer—stands, into this country parish on the Courantyne coast. We travel in the new auto the Home Board has provided for this parish.

As we approach Williamsburg, 14 miles from New Amsterdam, we sound the horn continuously so that the children will know it is time for Sunday school. Quickly they gather. Already some have been waiting and fixing the benches that have been stored under the house of the catechist.

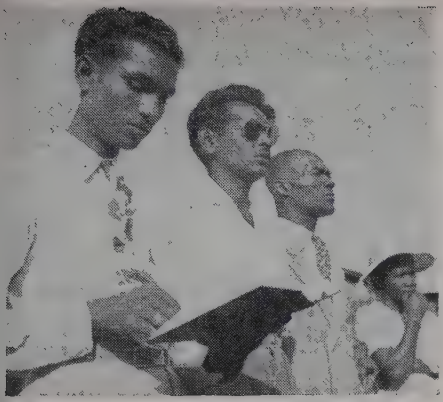
The lady missionary, Miss Alice K. Anderson, also arrives and the boys are helping to transport the portable organ from the car, which is set up in the windy open air. With the aid of clothespins, paper clips, files and other songbooks the Sunday school hymnal is kept in place and from pages unruffled by the breeze we are taught the hymns of the church. Sunday school lasts about an hour.

Then the 120 children are asked to go home so as to leave vacant benches for their parents who have already arrived and have been waiting in the "open-air" vestibule for the opportunity of getting a seat as the church assembles.

VERY OFTEN, while the service is in process, chickens and ducks, pigs and sheep, donkeys and dogs join us in worship. Sometimes they can be really disturbing and distracting. But they are still not as disturbing as when the elements of nature begin to play tricks, and out of a clear sky the rains descend and the winds whip.

But the open-air worship service has its advantages, too. Last week, at the Harvest Festival, a shepherd gave his tenth to God. He sent as his thank offering—a sheep. There it was, tied securely to the open-air altar. Another advantage is that people passing by more easily see the church assembled and are inspired by 200 faithful worshipers. I am sure that many who stop to look, hear the word and leave edified.

The people of St. John's congregation at Williamsburg have been praying for 12 years for a church building. They have now been promised a concrete chapel. The cost will be approximately $15,000. The Epiphany appeal of the



THE MEN JOIN IN THE SERVICE
Benches or seats are not usually available in the open-air church so they must either sit on the grass or stand during the service

YOUNG PEOPLE ARE THERE

THE WOMEN BRING THEIR BABIES
Sometimes ducks, donkeys and dogs decide to join the congregation, too

PASTOR MAGALEE CONDUCTING A SERVICE
The sky is the ceiling

ULCA has made this and other chapels possible in British Guiana.

Let us travel on and make another stop at Maida. Under a tree a young lady volunteer, Miss Ratnee Bassoo, is teaching a group of 26 Sunday school children. Some are seated on the grass and others on pieces of boards. They are happy to sing the Christmas hymns and listen to the story of Jesus under any condition.

THESE TWO SCENES repeat themselves over and over again in this 40-mile parish of 1,300 souls with no church building. The other day when a missionary was sad and felt that much was not being accomplished, an elderly man of the village said, "Don't worry, you can't see what is being accomplished, but I who have always been here can testify. Boys and girls now are rocking their little brothers to sleep by singing 'Jesus Loves Me, This I Know' and 'Zaccheus Was a Wee Little Man.' I hear more of this now than the filthy songs I used to hear. Christ is winning!"

Because of the lizards, termites and other creatures which infest the ground, the standard style of construction for buildings in British Guiana is to place

them on pillars, sometimes six or more feet above ground. Basements are not used at all. Some congregations solve their meeting problem especially in bad weather by gathering under a residence. Others meet in the homes of members, but because of the type of construction these are not suitable for holding any large groups of people. In larger cities, congregations have useful buildings, but in the villages the most primitive types of meeting places are used.

Christian work will progress more rapidly when we have the right buildings in which to worship and teach. In the Courantyne parish alone we can easily make use of 12 chapels.

And this is only one of the 10 parishes of the Evangelical Lutheran Church in British Guiana. The help of the Lutheran people of the U.S.A. and Canada will strengthen our work and make it possible for Christ to win hearts in this South American land.

TOO GOOD TO BE TRUE?

A LOT OF THINGS we want are not good enough to be true. But nothing is too good to be true. It cannot be if God is wholly good and in full charge of his universe.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

PITY ISN'T ENOUGH

By CHRIS CHRISTIANSEN

Nearly one million homeless Arabs linger in drab refugee camps, hoping to return to their property in Palestine

ON A MOUNTAIN SLOPE about a mile outside Bethlehem and on the way to Hebron there is a small village. It is not a village of houses, but consists of hundreds of gray tents. This is Dheisheh refugee camp where 3,500 Arabs from Palestine have found temporary shelter. They are all homeless; all have come from their homes in Palestine which is now called Israel.

For more than four years, these people have been living on international charity. Their troubles and sufferings started when the Jews began to struggle with the Arabs about the right to the Holy Land, when the Jews declared the State of Israel and expelled or compelled thousands of the Palestinian Arabs to flee. They live—"exist" would be a better word—from rations which UNRWA (United Nations Relief and

Mr. Christiansen is a representative in Syria of the Lutheran World Federation Service to Refugees.

DISTRIBUTING RELIEF TO REFUGEES
LWF is doing a big job

Works Agency) gives them regularly once a month. Many of their tents, torn as a result of the severity of last winter, are also supplied by UNRWA. Only very few refugees have been able to make themselves small, primitive huts, mostly of mud bricks or tin from old barrels or jerry cans.

There isn't a tree in the whole camp, not a blade of grass or a flower to break the monotony. To the west one can see the houses in Bethlehem. Morning and evening the refugees can hear the bells from the Church of the Nativity, the holy place where our Lord was born. If we climbed the hill on which the camp is situated we could see the Mount of Olives, Calvary, and the towers of many churches in Jerusalem.

NOT ONLY IS THE sandy, dusty landscape gray and wretched, but the minds and souls of the refugees are dark and bitter. As I visited the camp some weeks ago together with an Arab interpreter, a bit of sensation was created as not every day brings a visitor. We were greeted by *Hassan Mustafa,* the camp leader, a tall, slim Arab in a red fez and long gown. A pair of dusty sandals protected his feet against the warm sand. *"Ahlan wa sahelan"* ("welcome") he said with genuine Arab politeness and hospitality. He took me into his tent where I enjoyed a cup of the strong, sweet coffee which the Arabs like so much. After I had explained the purpose of my visit, I went out into the camp.

Small groups of men were talking; men of all kinds and ages—farmers, teachers, lawyers, sheiks, craftsmen. Some wore red fezzes, some turbans and some had just put a big piece of white cloth on their heads to protect them against the sun. Children, brown as chocolate, but poorly dressed, ran between the tents, playing and shouting as all children do. Clouds of dust rose around them.

The women seemed to be the only ones who had something to do. Some were busy with the open fires outside their tents. (There are no stoves in the refugee camps.) Others walked barefoot to a nearby brook for water. As it is a custom in the villages in this part of the world that women carry most of their burdens on their heads, I had the opportunity to admire these women for their posture and their incomprehensible ability to walk at a normal speed with a tin bucket—or gasoline can—full of

water without losing a single drop.

Some 50 Arabs stood in a long queue in the sunshine outside a bigger tent and waited patiently for the distribution of their rations, holding empty tins and bowls in their hands. A similar number queued up outside the tent of the camp clinic, most of them women and children, sitting or lying on the sand.

THE UNITED NATIONS runs this clinic. In other places it may be the Lutheran World Federation, the Quakers, or other church welfare agencies that serve the refugees by employing doctors and nurses, and giving free treatment and medicine. The clinic is open daily. Usually mothers start to arrive with their children at 4 or 5 o'clock in the morning. All want to be first; nobody likes to wait for hours in the hot sunshine.

As the people arrive numbers are distributed, and everyone gets in to see the doctor in accordance with his number. I got permission to stay with the doctor for about an hour and had the opportunity to be present when he examined several of the children. Many mothers brought their babies wrapped in coarse sacks, and neither the boys nor the girls seemed to have underwear of any kind. How thin were their arms and legs! Most of them also were not clean, as water is scarce in this place and must be used with the greatest economy. The bit of soap which UN gives to every refugee once a month is far from enough and not of good quality. The refugees receive no money and most of them are therefore unable to buy themselves soap or a comb.

"Undernourishment and unhygienic living conditions cause most of the sickness," the doctor told me while he carefully examined one of the small patients, "and most of our children no longer have the normal strength of resistance."

Almost a million Arabs have been driven like cattle from their homes and land which they and their ancestors owned for hundreds of years. The Arabs of Palestine were left to homelessness, suffering and terrible poverty, their homes and property given to a million foreign Jews from all corners of the world.

There were 868,415 Palestinian refugees at the last census. Very few of them were able to take any property along when they fled. Most of them only brought the clothing they had on. "What property did you get out with you?" I asked the camp doctor. "Nothing but my wife and two children," was his answer. "I didn't even get my stethoscope!"

WHAT IS TO BE DONE with these refugees? Where shall they go?—if one can persuade them to go anywhere at all! So far all attempts at persuasion have failed. The refugees will only move out of their camps if they can move home. They feel they are the victims of international policy, the pawns in a game. They hate this and want nothing but to live in peace and independence in their homes. I asked some of the men if they had heard about the plans of the United Nations to resettle them in places outside Israel in other parts of the Middle East. Some had heard or read about such resettlement schemes. "But we will not accept it—we want to go home—we want justice" was the unanimous voice. "We know that we shall lose every chance to return to our homeland if UN should succeed in persuading us to move far away."

One evening I was present at a meeting in the Lutheran World Federation's office in the old city of Jerusalem. About

REFUGEE LAD

a dozen Arab political leaders had been invited. The problem under discussion was how the Lutheran World Federation can help refugees in the most efficient ways. We talked about the miserable conditions in the camps where people starve, suffer and sink, morally as well as physically. The question was raised whether it was not better to face the facts and take the refugees away from the camps to other areas where houses and work could be provided for them, so they could become self-supporting and regain their self-respect.

The resistance to such a thought was unanimous; one after another of the present persons spoke against it. One of the last to tell his opinion was the mayor of Jerusalem. He didn't use many words; but what he said was spoken with firmness and conviction. "We do not want our homeless countrymen moved to faraway places. We want justice, we want to get our homes and our country back. We shall sooner let some of our people die in their tents *in the waiting time* than we shall agree to let UN deport them to other countries. Our homes have been taken away from us. We fight for justice and a just fight will always demand lives and sacrifices."

THE WHOLE QUESTION of the future of the refugees, the future of Palestine, the final borders of Israel, the payment of indemnity to the refugees for all the land and property which the Jews took from them, the release of the Arab bank accounts which Israel still keeps frozen, and the question of how to get the present armistice changed into a peace treaty seem to have stalled in a blind alley.

Jewish and Arab negotiators can't stand each other and will not sit together at the same conference table. The United Nations' special political commission for Palestine has not been in the Holy Land during the last year, but has its meetings in Paris and New York. One doesn't hear from them anymore and one day we shall probably learn that the committee passed away!

The feeling of having been unjustly treated, the poverty, hopelessness and despair, create hate and hard minds and keep a dangerous fire burning. There are enough cold-blooded people, without heart, who are only too interested in keeping the flame glowing; fanatic agitators, who put the interests of foreigners above those of their own country. Care is needed if the fire is to be kept down. The question of the Palestinian refugees must be solved and justice must be given to these unhappy people before peace and stability can be obtained in the Middle East.

God Helped Me Find My Job

AS TOLD TO BONNIE LE FEVER

Choosing the right vocation didn't seem easy until I found the key to the most worth-while kind of life

LIKE MANY BOYS MY AGE, graduation from high school was like suddenly being cut adrift with no definite port in sight. Of course I had made vague plans. Doesn't everyone? But if anyone had suddenly asked me why I was going to college in the fall, my answer would probably have been, "Because it will be a good way to spend my time and stay out of trouble while I'm trying to make up my mind what I want to do."

There was no family business for me to step into, like some of the fellows had. Dad has worked for the same building contractor for 20 years, and has never owned his own business. Before he and mom were married, she was a librarian; so that was no help, either. I had had lots of summer jobs—everything from cafeteria bus boy to office messenger—but never had to decide anything definite, because always I was going back to school in the fall. Now, that feeling that what I was doing was only temporary had to stop. It would cost the folks a lot of money to send me to college, and I had to have a definite goal in mind.

I HAD WRITTEN my term paper on law as a profession, because dad's best friend is a lawyer, and it was easy for me to get the required interview and information; but I didn't think I wanted to be a lawyer either. It was too cut and dried; too much poking into books, and studying, and preparing briefs. It was a good job for an old man, I thought, but not for anyone with as much pep and go as I had.

Then one morning dad came up with an idea.

"You've three months of freedom from books and school routine," he said. "Why don't you spend it in job research? Make a really scientific project out of it, with the determination to find your right place in the world. Investigate everything from architecture to zoology. And when you find something that interests you, latch on to it and follow it through. You're young enough to be able to afford a few trial flights, if it will help you to eventually make a solid landing."

I didn't think much of the idea at first. All the fellows had jobs, and had their own money in their pockets; and I didn't relish the idea of being an outsider; a guy who stands and watches a steam shovel dig a hole, for lack of something else to do.

THEN FATE TOOK A HAND. Mom was picked for a stretch of jury duty, and dad and I were slated to "batch" for a few days. By the end of the first day, cooking as a career was definitely ruled out. On the second day, I went to court and sat in on the trial, just to see what mom was doing. I got so interested in watching the proceedings that it wasn't until mom came home again that I realized I had been doing just what dad had suggested—job research.

One lawyer in particular had attracted me. He was an ordinary looking man, and hadn't gotten excited or dramatic about anything, but he had won the case for his client. He reminded me of a

fellow on our football team who never hurried, never got messed up rolling on the muddy field, never did anything spectacular to bring the fans to their feet; but at the end of the season, his name was first on the list of City All-stars.

I decided to "latch on" to that lawyer —let's call him Frank—and find out more about the legal profession. It was only the beginning of my three months. I had a little time to gamble with.

That was the smartest decision I ever made.

FRANK'S OFFICE was small, and right over his desk hung a framed picture of Abraham Lincoln, the lawyer who never took a crooked case. I wondered how many of his clients knew or remembered that fact about Lincoln; but it didn't take one of Frank's clients long to learn that the same was true of Frank.

The client was a middle-aged man who had been injured and wanted to sue. During a heavy rain, a newly built rock retaining wall had slid out into the street, creating a hazard to pedestrians. The area had been roped off, and to bridge the mud in the street, a plank walk had been laid. The planks were slippery, and the man had fallen, breaking his wrist.

On the surface, it looked like a cut and dried case for damages; but Frank took nothing at face value. When his investigations were completed, he called the man in.

"Legally, you can sue, but morally you have no case; therefore, I am unwilling to bring suit," he said. "You knew the danger was there. Every day for a week after the slide occurred, you walked on the other side of the street to avoid it. Why, on that particular occasion, did you choose to walk in danger?"

"It's a public street," the man retorted. "Both sides of it should be safe for people to walk on."

"THAT IS TRUE," Frank said. "But why did you wait until the day you were told that you could draw no more unemployment compensation checks? According to the laws of this state, you are permitted to refuse as many as three jobs; but that morning you refused the fourth. And don't tell me you would have reconsidered if you hadn't been hurt. That's purely theoretical, and won't hold up in court. In fact, no part of this will hold up in court. My advice to you is to try for an out-of-court settlement for medical and legal expenses only."

"Legal expenses!" the man exclaimed. "You mean you'd charge me, when you won't collect anything for me?"

" 'The workman is worthy of his hire,' " Frank said quietly. 'You came to me. I didn't send for you."

"But what do I get out of it?" the man demanded.

"The knowledge that the law cannot be used for a tool to defraud," Frank replied. "You may take your case to another lawyer, of course—that's your privilege—but you won't win. Better let me see what I can do."

The man stalked out angrily, but in two days he was back to accept Frank's terms.

FRANK THEN WENT to the contractor, and not only collected checks for himself and the doctor, but a job for his client! It seemed that the delay in cleaning up the slide and repairing the wall was due to a shortage of men, and the contractor was afraid that the bad publicity of a damage suit would give his small firm a bad name, even if he won it. He was more than glad to pay the small amount Frank asked for, and to give his client every chance to make good on the new job.

Frank's client couldn't do heavy lifting with his fractured wrist, but he could do

a lot of "nuisance" jobs that were taking the time of more able-bodied men. At the same time, he would be learning a new trade, literally from the ground up; and his value to his employer would increase as his physical ability improved.

"MEN WHO REFUSE work when work is offered them are usually not happy in their field," Frank explained to me. "Too many men start out on a job when they're young, just for the money in it, and keep at it for the rest of their lives because it offers a measure of financial security, or because they lack that spark of adventure that enables them to break away and try something new. Then, unless they acquire dependents, or some other incentive to keep on, in later life they may become like this man: a drifter."

"But how do you know he'll like landscape gardening any better than what he was doing?" I asked.

"I don't," he replied, "but it's a new start for him; a change. And there's something about getting your hands in the earth, and finding the very roots of life, that these rootless men need. Even getting down on his knees and separating the strong plants from the weak, and nurturing the weak to strong growth, is an experience in basic principles that all men need. And don't forget, when you're on your knees you're ready to pray."

Remembering all the years I had grumbled about weeding the garden and flower beds at home, I squirmed a little inside me. Somewhere, not long ago, I had read that thinking on your knees was the way to find right answers. Now here was Frank, in this dinky little office, telling me practically the same thing.

I DECIDED TO TRY IT. Maybe I, too, could find some of the answers I was looking for.

I did. Thinking on my knees turned up a lot of surprising things. When you're on your knees you can't help thinking about God, and you get to talking with Him, too. Then you begin to find out what He wants you to do.

I didn't decide to become a lawyer. I'm majoring in English, studying to be a teacher, with the specific goal of helping young people to find their right place in life, just as dad and Frank helped me. My academic work will be over when I get my degree; but my learning will go on forever, because there's a lot to learn. I want to learn more about the greatness of people in obscure places—people like Frank, who, through adherence to his own principles, rescued a confused man from the brink of criminality, and restored him to good citizenship.

I want to teach what I am learning every day; that the *name* of the job is not important. It's what you *do* with your knowledge and ability—how you use it to benefit others as well as yourself—that counts.

WHATEVER A PERSON'S ordinary vocation in the world, whether salesmanship, or homemaking, or farming, the ministry can be his other vocation and perhaps his truest vocation.

—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

Lent Can Strengthen Your Will

by RUBY LORNELL

The old custom of "giving something up" for Lent is either very wrong or very helpful—depending on your attitude

WHEN I WAS YOUNG I was very, very wise. I knew so much when I was 18. And I was so sure of what I knew. What a treasure the world missed when I failed to write it all down for posterity!

You know what made me think of it? The fact that Ash Wednesday is practically here, marking the beginning of Lent, and the little girl next door solemnly asked me today not to offer her any candy during that seven weeks because she was giving it up for Lent. And I remembered how much I knew, at 18, about the foolishness of that type of thing.

"It's perfectly silly," I can remember saying to my mother, who wisely refused to argue with me. "What difference can it possibly make to God whether I eat candy during those weeks, or not? And as for movies—if I shouldn't go during Lent, I shouldn't go any other time, either. Now, going to an extra service in the middle of the week—that I can see. But this other business of giving up something perfectly innocent, just to be giving up something—perfectly ridiculous!"

YOU SEE WHAT I MEAN? I knew so much, and so certainly, at 18. In the intervening years, something seems to have happened to me. I'm not certain at all that the neighbor's little girl is wrong. Eating candy or not eating candy very likely doesn't make any difference to God. If her idea is to merit special favor because of this sacrifice, then I can't go along with her. But the fact that her will can make her body obey, *against its own desires,* probably makes a great deal of difference to God.

I think that's what a lot of the Christian writers are talking about when they insist on our need for self-discipline. All the preachers from Anglo-Catholic Bernard Iddings Bell to Quaker Elton Trueblood seem to agree we Christians need to be *disciplined.* I think what they mean is that when we get an order from Christ to march, we are to march whether we feel like it or not. If He says we are to forgive, then we must forgive, regardless of our natural inclination. If He says our bodies are to be temples of the Holy Spirit, then we must make them such in spite of that body's protests. If, in a specific situation, His command is to give away one of our coats to him who has none, then we are to give it away, even though we may much prefer to own two coats and a Cadillac. It means, I think, unquestioning obedience to the will of God in the specific situations in which we find ourselves.

MANY OF OUR great Christian leaders spend a considerable amount of time and effort in trying to discover the will of God. That's the way it ought to be, because God has given them keener moral and spiritual insights than He has to many of us. Especially in the great national and international issues, where good and evil are so mixed up together, we need all the clear, straight, Christian

thinking we can get.

But for most of us run-of-the-mill Christians with our little, routine, everyday problems and decisions, knowing the will of God isn't the main problem. We pretty well know what He wants us to do, at least three-fourths of the time. But our problem is *how do we get to do it?* We're something like Mark Twain—he said it wasn't the part of the Bible he couldn't understand that bothered him; it was the parts he *did* understand that were disturbing.

We needn't feel isolated in this attitude. We're in good company. One of the greatest Christians who ever lived lamented in a letter to some of his converts: "Those things I want to do, I don't do; and those things I don't want to do, I find myself doing."

I know exactly what he means! A minor example of it is my getting up an hour earlier in the morning for meditation and prayer—there's never quite enough time to go around during the day. My whole self is in perfect agreement at 11:00 P.M. But at 6:00 A.M.—how my mind, body and senses completely ignore my will and the alarm clock!

I suppose you wonder what all this has to do with the neighbor's girl giving up candy for Lent. Well, enough of us have tried this business of forcing ourselves into doing something by sheer will power (the new year's resolution type of thing) to know two things about it: (1) Most of the time it flops—dismally; and (2) if and when it does succeed, it's likely to do more harm than good from a Christian point of view. Tends to make us legalistic about certain details while ignoring others; and at worst, imbues us with a dangerous self-satisfaction.

But this little girl, and her million of counterparts, may be on the right track. I said *may*—I'm not nearly so sure as I was at 18. If it's a building up on the credit side of her moral ledger to present to God in payment of salvation then it's no go. But supposing she recognizes, though dimly, the absolute necessity of making our bodies and minds obey our wills, for Christ's sake, to make obedience to Him more than a word. Supposing she understands vaguely that she can't do it on her own, but that if she asks the Holy Spirit to do it in her He will.

SHE KNOWS THAT God rarely chooses the startling, cataclysmic way of dealing with us. He seems to prefer to work through the bodies, the muscles, the nerve tissues that He created. So she asks Him to start bringing about the necessary bodily obedience by giving up candy for seven weeks. The period of Lent is the obvious time to do it, because there are so many helpful spiritual reminders present at that time. So when her mouth wants candy, her will says "No. For Christ's sake, I'm teaching you to obey something besides your own immediate desires." Not in those words of course. All we would hear her say would be: "No thank you. I've given up candy for Lent." But doesn't it seem possible that the other great spiritual reality would really be taking place inside of her—Christ strengthening the power of her will, to make her whole self some day become like Him?

Maybe it doesn't work that way. It seems to me, though, that it's worth a try.

SPIRITUAL GROWTH can be even more painful than physical development, for it involves the crucifixion of the old sinful nature.

—From *Pictures of the Way* by HAROLD FLOREEN

PROMISES

"MOMMY!" SUSIE'S VOICE was so faint probably wouldn't have heard her if I adn't been listening for some sign that ie was awake.

One glance was enough to tell me she ill had some fever, although she wasn't s burning hot as she had been in the ight. I tucked a thermometer under her ngue and got a face cloth to freshen er up a bit.

"Can I get up? Can I go to school is afternoon?" This second semester ie goes in the afternoon instead of the iorning.

"Not today, sweetheart. You'd better ay in bed this morning and we'll see hether you can get up this afternoon nd play school."

"Can I paint?"

"Let's talk about that after you've had me breakfast, shall we? How about me pineapple juice? Or some hot milk nd toast on that poor little throat?"

She voted for both, so I took her small ortions, hoping she'd ask for more in- tead of turning up her nose in disgust s she did at most of the food I tried to ive her yesterday. The begonia in the itchen window looked so gay a few prigs in a swirl of aluminum foil made a retty addition to the tray.

"I'm going to say a 'thank you' prayer," he announced, bouncing up so quickly feared for the liquids. Cleaning up a ea of pineapple juice and milk did not ppeal to me as a way to start the day.

SHE BOWED HER HEAD, tucking her ose into her folded hands. "Dear God, thank you for the pretty flowers and for—." She looked at me in distress. "You finish it. My throat hurts."

"And for the good food and for the doctor whose medicine is going to make me well. Help me to be a good girl and do the things I know will make me well and strong and happy, the way all God's children should be. Amen. That what you wanted to say?"

She nodded, reaching for the frosty glass. When she was safely established with a picture book, her dolly and the dolly's clothes, I hurried downstairs to wash the breakfast dishes and rearrange my afternoon schedule.

Deciding to attend to that first, I called Claire Mawson on the phone. "Looks as though I won't be able to go marketing with you after all. Susie's still pretty sick, so we'll eat out of the refrigerator one more day."

"Can't I bring you something? Or how would it be if I do my marketing, then come back and stay with the invalid while you do your own shopping?"

"Well—" I hesitated to accept such an offer but it did sound like a wonderful solution to my problem.

"Well, nothing! After all you did for us when we moved into our house, this is a very little thing. See you in an hour or so. 'Bye, now."

"Mommy," Susie called, and although I had heard no footsteps, I could tell she must be at the head of the stairs. "Who was that? What did they want?"

"Susie," I hurried upstairs, "are you

and your baby out of bed again? Now, I want you both to go back and stay there. Every time you get out of bed you make it that much longer you'll have to stay there."

"I just wanted to know!" Her voice choked up and she began to cough.

"See what I mean? Being sick is no fun, but the only way to get well is to stay put. Now here's a clock and when the little hand gets to *here* and the big hand gets to *here*, I'll come up and play with you a while."

"Promise?"

"I promise."

FORTUNATELY, Claire didn't return with the car until I had zipped through my downstairs work and spent nearly an hour reading and crayoning with Susie. There were a dozen other things I wanted to do, but I had promised. The car pulled up in front of the house next door, just as I was toting a tray with chicken broth and junket upstairs.

I was listening for the bell and hurried down the minute it rang. Claire stood there with a familiar looking carton in her hands. "Spare a fellow a cup of coffee, ma'am?" she asked, stepping inside. "I saw these lemon tarts and I just knew they had our names on them. Or don't you eat 'boughten' baked goods?"

"I eat good food, period. Come on out to the kitchen." I lowered my voice. "Perhaps I am an unnatural mother, but I can use not only a bit of something different but some adult society. I love my children dearly, but I am not a child and staying on a childish level for long stretches gets me down now and then."

"Do you think my conversation will be much better? Maybe you'd better talk and I will do my best to look intelligent."

As we settled ourselves at the kitche table with steaming cups to accompan the flaky pastry, she asked, "There's very intelligent-looking young woma down the street from us. Do you know her? Matthews, I think her name is."

"Joyce Matthews. Attractive, isn't she

"I picked her up this morning. Doe she go to our church? Something sh said made me feel she did and yet don't remember seeing her there."

"I TRIED VERY HARD to get her to com when she first moved here. She hasn any church connection at all and didn seem to feel the need of any. We per suaded her to let the children come wit us and hoped we could get her to com along. So far, no soap."

"What! You couldn't get her to sig on the dotted line? Honestly, Connie, like this church a lot, but it does seem they are forever and always wanting yo to sign something. First it was the young sters. The Luther League membershi card has a lot of things they are sup posed to do and they sign it. Then the sign up for the Pocket Testament League Oh, yes, before that the pastor got da and me to sign a little folder about mem bership before we transferred. Now come this pledge about attending services i Lent. Doesn't anyone in this church ever do anything on his own initiative?"

"I know," I laughed, for she reall sounded very comical. "I've heard othe people talk about the same things. Bu usually, the ones who complain are th ones who don't want to sign because the don't want to do the things they ar supposed to."

"The whole thing just sounds so silly.

"No, I don't think it is. Lots of u need a little jogging along."

"Well, when in Rome I guess I'll hav to sign like the Romans."

Personal Problem Clinic

Problem pupil

QUESTION: Lucille is a bright girl, and I m her Sunday school teacher. She can nswer practically any question, even when think she is day-dreaming. She really isn't ad, but she is a nuisance. She has to be ne leader in everything or she sulks and ys to annoy others, roams about the room, lays with the pencil sharpener, and kicks hildren next to her.

This has gone on for almost a year. I ave tried everything I know to solve the roblem, but I could not allow her to be ne leader all the time. Trying the "corner" neant nothing, for she was always ready ith "I'm sorry." This expression, of course, as meant nothing. When I talked the mat- r over with her mother she told me to andle the girl as I wished. The following unday she struck a new girl on the head nd made her cry. When I asked her why he did it, she replied, "For fun." I then ent her to the pastor's class, as I had hreatened to do. She hasn't been in Sun- ay school since that Sunday.

The girl is now bitter and her mother is urt. She came along 12 years after the est of the family. Could this have anything o do with the problem? I have used all the arious methods of teaching and try to eep abreast of the times, but I did not ucceed with this girl. Where am I wrong? Vas I too quick in my judgment? Didn't pray enough? How can I make my peace ith this girl? The superintendent has ad- ised me to let the matter rest where it ow is.

REPLY: To analyze such a problem and to offer worthwhile suggestions one should be right on the ground and study the case over some weeks, in home, school, and Sunday school. Only in the simplest cases is correspondence a satisfactory procedure.

Lucille may have been spoiled with excessive attention at home, as sometimes happens with the youngest child, so far separated in years from the rest of the siblings. She may now be demanding in Sunday school just what she has been accustomed to at home.

On the other hand, the girl may be the victim of a home where preoccupied parents give her too little attention. In that case she may feel starved for recognition, and may be determined to get in Sunday school what she has been denied at home.

Since this girl is "bright" she may be bored by the things which interest other children. It is hard to satisfy an unusually intelligent child in a group of average children. Actually, such a child should be placed in a special class, but in our Sunday schools there are generally not enough of that type to make up a class, and most teachers would hardly be prepared to handle such a group. It could be that assignment of extra work to such a youngster, with a short report at the next session, would help.

Without knowing just what is the source of the trouble it is impossible to say what should be done. All the persons named above could participate in an investigation, which should include the girl herself, her parents, her home, her public school life, your teaching methods, and every other factor which enters into the picture. In the meanwhile, don't condemn yourself, but keep calm, and use every help available to discover the causes of the trouble and to work out a satisfactory solution.

Books?

QUESTION: I am wondering how many books there are in the world.

REPLY: It has been estimated that since the invention of printing 18,000,000 books, or titles, have been published. About 6,000,000 of these have been issued since 1900. About 20,000 books are regarded as of real and lasting value.

—EARL S. RUDISILL

OVERSEAS

SWEDEN: Karlstad. Jan. 13.—LUTHERANS IN SWEDEN were told that it is the task of the church to "proclaim the Gospel of Hope with new fervor during these times when many are losing hope." Dr. Yngve Brilioth, Archbishop of Sweden, took this stand in his annual New Year's message.

"Christian hope is not founded on the enterprises of man but on the work of God," Dr. Brilioth said. "It radiates most clearly in darkening times." But he added: "The Gospel of Salvation has a meaning and a promise only to those who want to walk in the path of God's will and who, confessing their sin and inability, place their hope in the Cross of the Saviour."

THE ARCHBISHOP pointed out that laxness in the observance of God's laws is menacing the spiritual health of his people, and he emphasized that it is the duty of the church to proclaim courageously God's laws and warn that they cannot be flouted with impunity, either by individuals or by nations. At the same time, Christians preaching penance to others must seriously examine themselves, he said, to determine if they are using a proper approach based on "a rightly seeking love to reach the hearts of those . . . who are repelled by stale formalities."

Deploring the "cold lack of spirituality" in the past, and stressing the importance of a renewal of Christian faith throughout his country, Dr. Brilioth said:

"Times may change, but the Church of Christ must proclaim with unchanged assurance that Christ alone can give us the right hope. In his name, we can face the future with confidence and hold th field in the fatal hour that may be con ing. With our eyes on him, we mu always work for the on-going reforma tion of the earthly church. We shall pro claim his name to all who do not kno him, inside as well as outside the borde of our country.

"The work of foreign missions give us opportunities to take part in the battl for his kingdom that is going on in var ous parts of the world. It does not per mit us to forget the common call an the common responsibility of all Chris tians."

LAST MONTH Dr. Dick Helander o Uppsala was named successor to Bisho Gustaf Aulen of Strangnas, who retire Oct. 1. Helander, 56, has been a pro fessor of practical theology, and lik Aulen has shown special interest in th relations of church and state. Althoug he has no great name as a theologian, h is a remarkably good preacher, and be fore becoming a professor was a success ful pastor, and the editor of many re ligious books.

RETIRED BISHOP AULEN, now 73, wi go down in history as one of Sweden most famous theologians and church lead ers. All over the world he is known fo his renewal of Lutheran theology. Book written by him have been translated int English and many other languages. I the early 1940's he was actively engage in the fight between church and state i Norway, and served as a channel betwee the underground church of Norway an the world outside.

—STEN RODHE

LETTERS *to the editor*

lusicians needed

R:

The demand for qualified church musi-ans greatly exceeds the supply. I am writ-g to encourage Lutheran young people to nswer God's call to Christian service in the eld of church music. Lutheran pastors can lp the situation by recruiting for the inistry of music as well as for the min-try of the Word.

Think of the challenge of dedicating he's life to the enrichment of worship, of aking music an inspiration, not a distrac-on. Think of the minister of music work-g with the pastor to offer help to those in eed of guidance. Choir membership may elp frustrated souls to forget their problems nd self-consciousness in the contagious joy praising God. He may give them a whole-me prespective, a broad vision of their hristian opportunities.

The qualifications of the minister of music e a diplomatic, enthusiastic personality, good organizer and leader, outstanding usical talent, vital Christian faith. Re-gious fervor is not enough; there must be usical talent and adeptness. Musical abil-y is not enough; there must be sincere de-otion to God. Church music has no more eed for pagan musical experts than it has r pious dunces. Happy is the combination excellent skill and technique wedded to nsecrated love of God and a desire to use at talent for Him. L. DAVID MILLER

Fort Wayne, Indiana

ragic dilemma

R:

The Jan. 7 issue of THE LUTHERAN re-rted that a Christian layman "made home-wn headlines when he received credit . . . shooting down Russian-made jet fighters." HE LUTHERAN adds that he "flew a Panther t in bagging his Russian MIG."

Quite possibly I am wrong in my feeling out the above-quoted item, especially the ord "bagging." Without doubt THE LUTHERAN did not intend to be light or humorous. But is it not deeply and tragically significant that this truly great church paper would print that?

War, even in well-intended so-called police action, brings Satan's own acid to rot the soul of man. We would be small to criticize the combat soldier for using bitter humor in the struggle to keep his sanity, yet bloodthirsty pleasantries are characteristic not so much of the combat soldier as of the folks back in his Christian homeland.

Is it too much to ask Christians to remember that in the Russian-made jet fighter was shot down a man, perhaps a good husband and father, possibly even a Christian layman—but certainly a child of God loved by the Father in spite of however evil he may have been?

Atomic power, threatening world destruction, shakes our hearts these days. But far more dangerous is evil that drives from our hearts the Father's love for our fellowmen, so that we can report in complacent or humorous figure their being shot down in some far-distant theater of war.

Most Christians feel that such shooting down is right and necessary, though some of us strongly disagree. But in doing or supporting such shooting, let the Christian at least act reluctantly and penitently, in humble acknowledgment of his tragic dilemma. HERMAN KEITER

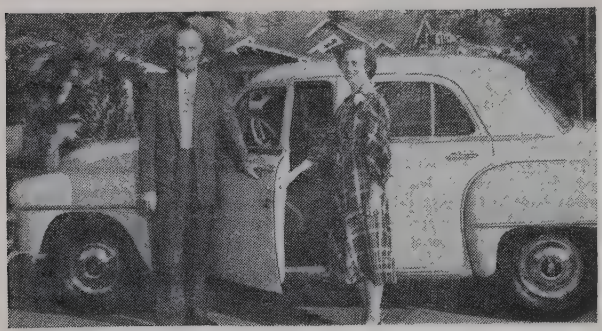
Oneonta, N. Y.

Recording of service

SIR:

In the church I am now serving, we have an organist and a choir director who do not have a Lutheran background. I have tried to obtain the records made a few years ago of the Common Service, but without results. If any church has such records, and would be willing to loan them to me, I would very much appreciate it.

Grand Island, Nebr. HARVEY CLARK



NEW CAR. Pastor and Mr Carl Tambert are shown b side new Plymouth recent presented them by membe of First Church, Glendal California
(Photo: Glendale News-Pres

ROCKY MOUNTAIN:

Church-State Lectures Stimulating

DENVER—Keen interest of Rocky Mountain Synod pastors and lay people in th matter of man's relation to church and state evidenced itself last month as churcl men traveled hundreds of miles to Denver for the Knubel-Miller lectures delivere by LUTHERAN Editor G. Elson Ruff.

(One pastor, the Rev. Ralph Ritzen, traveled 600 miles; Pastor and Mrs. Leeland C. Soker came 500 miles! Many churchmen took advantage of well-timed meetings of the synodical executive committee and the executive committee meeting of the Women's Missionary Society of synod, to attend the lectures Jan. 22-23.)

"It was stimulating." "They made us face the problems!" were most often-heard comments on the lectures.

Editor Ruff pictured the rise of the papacy, the recovery of Christian liberty under the Reformation, present problems of parochial schools, papal ambassadors.

Conclusions drawn included: the church must not dictate nor seek to coerce the government, but must make its voice heard in matters of principles . . . it must speak out for God's word but never dictate. Too long the church has withdrawn itself into a spiritual shell and by-passed its duty to speak for moral principles and for righteousness in government.

The lectures were well attended.

Synod meets May 12, 13, 14 in El Paso, Texas (where sombrero and Stetson shake hands), in the charming new Spanish-typ ST. PAUL'S CHURCH. St. Paul's is the south ernmost congregation of synod; northern most delegation from Casper, Wyo., wi have to journey 1,100 miles. Auxiliaries synod will meet concurrently. Presider Franklin C. Fry will represent the ULC

Church attendance for the entire sync increased 10.5 per cent in 1952; confirme membership 11.5 per cent; communi membership 11.7 per cent. Budget-wi synod paid 110 per cent of its apportio ment quota, with one of its newest mi sions, St. Timothy, Albuquerque, leadi all the rest by paying 177 per cent of i quota and Epiphany, Denver, second wi 142 per cent. Gifts to Lutheran Wor Action soared beyond 150 per cent.

TRINITY CHURCH, Laramie, Wyo., burne the mortgage on its property Feb. 8.

SYNOD PRESIDENT John F. Futchs an Dr. Karl Henry of the Board of America Missions have just completed a 1,900-mi trip studying strategic areas in New Mexic where new missions might be started.

EXECUTIVE COMMITTEE of synod has a thorized purchase of a parsonage for th new mission in Pueblo, Colo., being d

OCKY MOUNTAIN . . .

eloped by Pastor Bjarni A. Bjarnason.

MULTIPLE SERVICES are now held by nine hurches in synod: Epiphany, Gloria Dei, t. Paul's, Denver; Trinity, Boulder; First, olorado Springs; Trinity, Laramie; and t. Paul's, St. Timothy's, Albuquerque. lessiah, Denver, holds triple services every unday morning.

A HOME for the president of synod which will also serve as "headquarters" or synod) has been purchased in a residential section of Denver. It cost $22,500; located conveniently transportation-wise. resident Futchs and his family will move April 1. Address: 2291 Bellaire Street, Denver, Colorado.

SCHEDULED for dedication Feb. 15 was the new St. Paul's Church, El Paso, Texas. It is a beautiful structure of Spanish-American architecture. Synod President John F. Futchs gave the dedicatory sermon.

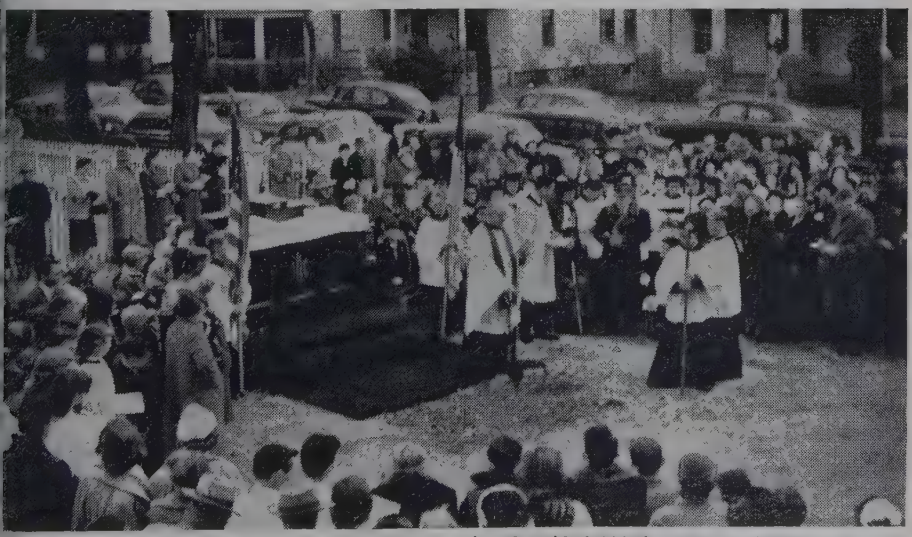
THE REV. LEELAND C. SOKER has marked up 11 years as pastor of St. Paul's, Albuquerque. A feature of those years has been his radio broadcasts twice each month, for which the time is paid by the congregation. The outstanding record for benevolence has been instilled in the congregation's child, St. Timothy's Church. Extensive expansion plans are under way; funds totaling $144,000 are provided. OLIVER WEAVER

IINNESOTA:

Praise God and Tell the People!"

MINNEAPOLIS—There's great rejoicing in the office of the synodical stewardship ecretary. The reason? Goal for Lutheran World Action was $67,692.87. We eceived $82,176.79 or 121.4 per cent! Again, our goal for general benevolence, et by ULCA, was $338,207.84. We received $526,981.86 or 114.6 per cent. lorever, our goal for CHEY was $328,000 . . . Northwest Synod raised $348,497.33. 's all of Grace—the grace system. Praise God and tell the people!

Note: Northwest is the only synod in the nited Lutheran Church that uses the race" or freewill system of contributing church causes. Throughout this synod, members and congregations contribute to synodical and ULCA apportionment WITHOUT assignment quotas. EDITOR



GROUND-BREAKING at Salem, Minneapolis, for $250,000 improvement program

MINNESOTA . . .

HOLY TRINITY CHURCH, Minneapolis, at its annual meeting voted to extend a call to Wayne Harland Wickoren, senior seminarian at Northwestern, to become assistant pastor as of June 1 (upon graduation and ordination). Pastor Paul Graf reports a new high in 1) benevolence, $39,314.46; in 2) total receipts of $155,632.71; and 3) communing membership of 2,259. On Jan. 25 the cornerstone was laid for the Carl Bartsch Memorial Building.

THE REV. WILLIAM W. WILLIAMS, associate pastor of St. John's, Minneapolis, has resigned to accept the call to St. Mark's, Minneapolis, effective April 15. He succeeds the Rev. Walter Moeller.

THE SUNDAY SCHOOL of Richfield Church in one year saw an increase of enrollment from 662 to 804—a 21 per cent gain—with 251 enrolled in the 11 o'clock Sunda school. Benevolences increased 31 per ce from $7,064.12 to $9,278.63. Communi membership was up 17 per cent to 84 The Rev. H. T. Rasmussen is pastor.

MT. CARMEL, Minneapolis, approved co struction of the superstructure as soon finances can be arranged. The congregatio authorized a committee to proceed to rai $30,000 in cash.

GOLD PINS were awarded to four ladi of Faith Church, St. Paul. They repr sented 60 years of perfect attendance in th church school. They were Miss Car Riesner, a teacher, 11 years; Miss Ann Damsgard, 10 years; Mrs. Ida Van Voorhi member adult Bible class, 17 years; Mi Edith Hanert, a teacher with 22 years' pe fect attendance. PASTOR CHARLES L. GRAN was feted on his birthday (Jan. 22).

Church services in the area of La Minnetonka had heavy competition fro

LENTEN CROSS. One of four Christmas trees gracing the chancel of St. John's Church, Zane ville, Ohio, in December was carefully pruned and then made into a Lenten cross (left) that w installed this week. On Palm Sunday, the Lenten cross will be covered with palm branches (righ similar to those carried by the children's choir. Easter morning, the cross will have been tra formed by a Zanesville florist into the Easter cross, covered with 10 dozen Easter lilies (page 3

NNESOTA . . .

the annual fishing contest sponsored by the Mount Chamber of Commerce Jan. 18. Over 7,000 were in attendance and scores of prizes were given. The lottery for which thousands of tickts were sold at one-dollar-each was to bring the winner a car as grand prize. But, at the last moment, said the sheriff, "lottery is not permitted in Minnesota." Now—what to do with the prizes—and the money which was to go to benevolent causes? The attorney general has been called on to decide whether the sale of tickets for the "door prize" was really lottery.

A COMPETITOR of church attendance the st several months has been the "flu."

AT THEIR ANNUAL congregational meeting, mbers of Prince of Peace Church, Minapolis, presented Pastor George Lundst with a new car.

PAUL LUTHER WETZLER

he pictures on these pages, Pastor Herbert Veler stands in front of the first Lenten s, erected in Lent 1952. This year's cross have Lenten Vigil Light hung from the rcession of the cross arms

DAZE

story of the week

"WE JUST WANT a simple wedding," the bride-to-be beamed during her conference with Pastor Charles Reider about the wedding arrangements. "I haven't invited many people, only our immediate families!"

In that case, suggested the pastor, since the church (South Fork, Pa.) was so far (14 miles) out in the country and most of the wedding party lived in town, there would be no need for long and arduous rehearsals at the church. "Perhaps if you two could arrange to be at the church about half an hour ahead of time, I could explain the ceremony one last time."

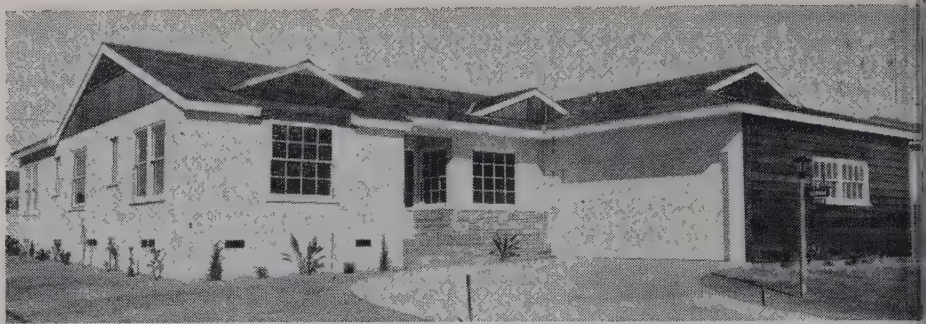
Came the big day. Then the hour for the service once-over. Three cars were already in the church yard when Pastor Reider drove up. From the dress of the early arrivals, he concluded quickly that what had started out as an informal wedding had gotten pretty formal all of a sudden. As more and more cars deposited people at the church, it became increasingly apparent that the nave would be jammed. A quick glance at his wrist watch, a hurried conference with the nervous couple and the pastor had jumped in his car to drive the 14 miles to his parsonage for the robe he hadn't counted on using in the "informal" ceremony.

Fifteen minutes later, he had grabbed it from the closet hook, was pushing the accelerator hard on the "flight" back. At one sharp turn, Pastor Reider turned the steering wheel, but not hard enough and the car hurtled into a ditch and was demolished.

In a moment, the pastor was climbing onto the highway, thumbing a ride with the next passing motorist. Shaken, slightly disheveled but unhurt, he arrived five minutes late, donned his robe and tied the knot.

LOOKING BACK on the incident, Pastor Reider's comment: "My seminary professors said there'd be days like this!"

—DICK SUTCLIFFE



$30,000 PARSONAGE. This new home for Pastor Quentin Garman's family was recently bui and dedicated by members of Christ Church, San Diego, Calif., at a cost of only $16,00 Worth $30,000, low cost was made possible by laymen who volunteered many hours of wo

FLORIDA:

Schaeffer in Town 13 Days; Holds Service for 137!

ORLANDO—Some sort of record for speed in establishing the United Luthera Church was made here Jan. 25 when Dr. William C. Schaeffer, Jr., former past of St. John's Church, Allentown, Pa., and former president of the ULCA's Boa of American Missions, conducted his first service as one of the "newest boa missionaries."

Dr. Schaeffer proved that his experience on the Board of American Missions had been sound . . . moving into Orlando, he told intimate friends he'd be "satisfied if there are 50 people out for the first service." But that didn't stop him from trying for 51.

To the surprise of many and the happiness of the new missionary, 137 perso packed the College Park Women's Cl House on Dartmouth Avenue Jan. 25 f the first service of what Lutherans ho will soon be a new mission of the ULC

Assisting in the service was Dr. John Fedders, retired, who formerly served pastor of Milwaukee's (Wis.) Lake Pa Church, and now resides in Orlando.

MISSION ORGANIZATION. Nearly 150 people were present at the organizational service St. Timothy's Church in Lincoln Heights, suburban Mansfield, Ohio, early in December. Pa ticipating were Mission-Organizer Stephen P. Wise, Ohio Synod Mission Supt. Albert Bu

LORIDA . . .

The Lutheran Church—Missouri Synod
d the Augustana Synod each have a
urch in Orlando. The plan is to establish
e ULCA church in northwest Orlando or
inter Park, an immediate suburb. In a
wspaper interview Dr. Schaeffer describes
rlando as "a spruce-looking city which
uld be made the center of Florida Lu-
eranism."

EPIPHANY CHURCH, Miami Beach, and
stor Luther A. Thomas united in an evan-
listic program with other ULCA churches
Miami early in January. A complete
nvass will again be made of Miami Beach
elf, a city of 60,000 permanent residents
th but one Lutheran church. Recently
congregation received two greatly ap-
eciated gifts, a large size painting of
llman's Head of Christ, and a portable
lpit. A large number of winter visitors
end the services. It is planned to hold
vices in one of the Beach's largest and
west hotels, located across the street from
lots recently purchased for a church
ilding.

ADVENT CHURCH, Miami Shores, had 49
ult accessions to membership in 1952.
e year was closed with a substantial bal-
ce in the building fund.

TRINITY CHURCH'S (Jacksonville) Sunday
hool has established a savings fund in
paration for a new educational building
luding a children's chapel. One-half of
h Sunday's school offerings is allotted
this fund. The school made donations
Christmas to the Children's Home of the
th and the Lowman Home for the Aged
l Infirm over and above the congrega-
n's allotments for 1952, and contributed
the Board of Foreign Missions Epiphany
peal.

CENTRAL DISTRICT CONFERENCE of the
rida Luther League was to meet in
mpa, St. Paul's and the Church of the
od Shepherd the hosts, Feb. 15. Trinity
her League, Jacksonville, will be host to
Northern Luther League Conference
. 22. Dr. A. J. Holl, retired, Keystone
ights, Fla., will address the young people.

WILLIAM E. PUGH

—HOME MISSIONS—

COLORADO: Holy Cross Church, Wheatridge (Denver), installed its new pastor, the Rev. Charles L. Strubel, Jan. 25. Participating in the service: Dr. Elmer W. Harner and Pastor Charles A. Davis, the latter serving by appointment of Synod President John Futchs.

NEW JERSEY: Preliminary work began in the New Milford field under the leadership of Pastor Clayton W. Sugg, board missionary. The first service was held Jan. 4.

CALIFORNIA: Christ Church, San Diego, recently turned over a new parsonage to their pastor, the Rev. Q. P. Garman. The parsonage was built with considerable volunteer labor making possible a very comfortable parsonage at a greatly reduced cost (see cut opposite).

ILLINOIS: Synod's newest congregation was born Dec. 7 when 150 charter members organized Nativity Church, Wonder Lake. The mission is largest started in synod in recent years, is the second mission organized in 1952. Much of organization credit is due Dr. Roger C. Kaufman, of Grace Church, Woodstock, and Organizer Robert L. Hooker. Worship services are being held in a home the congregation expects to purchase soon.

NEW JERSEY: The Rev. Peter Schroeder, developer for the West Paramus mission, reported that services have been held weekly at the Legion Hall. Sunday school enrollment has reached 80 pupils, and 110 persons have indicated a desire to become charter members.

CALIFORNIA: On Dec. 7, Trinity Church, Pomona, dedicated a new church erected with the help of the Board of American Missions and built by the synod's Department of Church Extension. Attendances have increased since the new church building was placed in service.

NEW JERSEY: Continued mushroom growth in Bergen County is reflected in home mission developments. New congregations in New Milford and West Paramus are expected to be organized soon.

WESTERN CANADA:

Synod Action Helps ULCA Apportionment

Synod nearly doubled its contribution on apportionment to the United Lutheran Church in 1952 although its congregations raised their contributions on the synodical apportionment only about 12 per cent. The executive committee had carried out a resolution of the 1951 convention: to distribute its apportionment receipts on a 50-50 basis to synod and to the United Lutheran Church in America up to $60,000. "It was sometimes hard to know just where to make cuts and what to eliminate," said one churchman, "but it was a definite step forward in stewardship and it is not likely that this year's convention will seek much of a change."

Contributions for Lutheran World Action were down $2,000 despite after-Hannover conferences. Total contributions for all purposes reached $59,319, not quite $5.00 per confirmed member.

1952 saw progress in the building of modern parsonages. ST. JOHN'S CHURCH, Wetaskiwin, Alta., built an ultra-modern home for its pastor with air-conditioning, heating, sewer and running water . . . At PONOKA, ALTA., both a church and parsonage were built . . . At MARKINCH, SASK., and at HINES CREEK, ALTA., buildings were thoroughly renovated to provide comfortable homes for the pastors' families . . . TRINITY, Edmonton, enlarged its church edifice and FAITH has completed its church basement, which will serve as chapel for a few years.

ALBERTA DISTRICT Luther Leaguers convened at Hay Lakes, Alta., Feb. 15-16. Theme of the convention: "Edit Your Life: Pray, Study, Give, Go." Pre-Lent retreats were held in Edmonton and Winnipeg.

THE REV. MARTIN INTSCHER, pastor of the extended mission field in the Peace River country, reports many calls for services in unoccupied areas. Landseekers are pushing the frontiers back farther west and farth north. Mining and oil-drilling take ma even farther north. The church finds it d ficult to follow with the means of gra especially where the aeroplane is the on means of transportation.

DEVIATING from its usual policy to me at the seminary at Saskatoon, the next co vention of Western Canada Synod will held at Edmonton, Alta. Alberta pastc are planning their summer program with place for a guest speaker from Saskatchew or Alberta either before or after the sy odical convention, July 7-10. E. G. GOC

PENNSYLVANIA:

Choir Festival Held Under AGO Auspices

LANCASTER—One hundred ninety-fo singers from 14 choirs, seven of the Lutheran, participated in a Festival Ser ice Feb. 1 at Zion Church, Lancaste The service was arranged by the La caster Chapter of the American Guild Organists. The Rev. Frederick W. Wac ernagel, pastor of Zion Church, and t Rev. Robert C. Batchelder, chaplain the local A.G.O. chapter, an Episc palian, led the service. Nine anthen were sung—all straight chorus, no sol The "Alleluia" for double choir by Ral Williams was angelic. There were a thems by Bach, Byrd Tchaikovsk Shaw, Holst and others. Walter G. M Iver was the guest conductor. Over 9 attended.

IN THE EVENING of the same day the terdenominational Youth Service was h at St. Andrew's Reformed Church, La caster. The church was filled with you people. The thought, "Strive to Know Dare to Believe," was the theme.

OTHER RALLIES of this season include missionary rally of the conference Luth League, attended by 400 Leaguers at John's, Columbia. Dr. Fred Fiedler, of Foreign Mission Board, gave an informat

A., LANCASTER . . .

ldress on the work of the United Lutheran nurch in South America.

THE BROTHERHOOD RALLY, scheduled for b. 8 at St. John's, Columbia, will feature address on evangelism by the Rev. Celo itzel, member of the Philadelphia Semiry faculty.

GRACE CHURCH, Lancaster, has begun a mpaign for $225,000 for a new Sunday hool building. It is the fifth Lutheran urch in the city to prepare for modern ucational facilities. ERNEST J. HOH

ENNSYLVANIA:

astor Deeds Homes to urloughed Missionaries

YORK—The former Bilheimer home Springs Avenue in Gettysburg has en deeded to the United Lutheran hurch's Board of Foreign Missions by a tired Central Pennsylvania Synod pas-r, Dr. Clarence G. Leatherman of ummelstown.

Dr. Leatherman has announced, through . Abdel Ross Wentz, until recently pres-nt of the Board of Foreign Missions, that present occupants of the residence have en notified to vacate by April 1. After it date, the dwelling will be prepared to use ULCA missionaries home on furugh. The arrangement will be helpful to ssionaries who want to do special work ther at Gettysburg College or Seminary ring their furloughs.

C. C. Culp, prominent Central Pennsylnia Synod layman, will serve as custodian the property.

THROUGH THE WILL of the late Sarah K. Hoober, widow of the prominent rk layman and attorney, John A. Hoober, eral colleges and churches have bened. Susquehanna University is to receive 0,000 to provide a scholarship to a needy rk county boy; Gettysburg Seminary is to eive $25,000; the ULCA Board of Forn Missions gets $5,000; St. Paul's Church, rk, $20,000, to be divided equally be-

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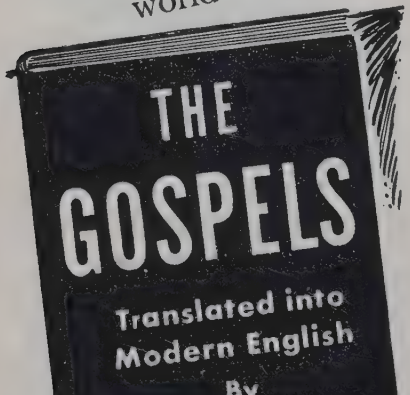

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tween a music fund and general use; an $25,000 is to go to the ULCA Board o Pensions.

MEMBERS of Lower Bermudian Churc York Springs, are well pleased with the rededicated church. Pastor Norman Bor ner says the church has been completel painted inside and out, and an altar rail ha been installed. Dr. Jacob Myers of Getty burg Seminary was dedication speaker.

CONSIDERABLE work has been done i cleaning up the Chestnut Grove Luthera cemetery. Following the recent improv ments, a blessing of the cemetery was co ducted by the Lutherans of the area und the leadership of the Rev. Norman Bortne Since, $1,500 has been contributed for perpetual care fund.

ST. MATTHEW'S CHURCH (York) mem bership has been divided into 24 section each headed by a pair of leaders. Eac section has been subdivided into 160 di tricts, each with two leaders. A total of 3 workers, therefore, are currently co-opera ing in an effort to make sure that the co gregation's recently completed improv ments can be utilized to best advantage. three-man executive committee—E. Mauri Grass, J. Alvin Hertsog and Earl Mundis directs the Visitation Committee on Ste ardship charged with the job of co-ordina ing the efforts of each section.

K. C. MARKLE for 37 years superintende of the Sunday school of St. Luke's, Ne Bridgeville, was made honorary superi tendent recently.

ELWOOD LEISTER, McSherrystown, seni at Gettysburg Seminary, was elected a sistant pastor at St. Matthew's Churc Hanover. He succeeds the Rev. Carroll L Boyer who has resigned after serving tw years as the assistant pastor to Dr. Har H. Beidleman.

LUTHER LEAGUERS of York district we to hold the annual Valentine party in Paul's Church, York, Feb. 16.

ST. PAUL'S CHURCH, Hametown, will ere a $25,000 addition to be used as Sundl school, social hall, and kitchen.

PAUL LEVI FOU

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

PENNSYLVANIA:

Cathedral Choir Begins Concert Series

ALLENTOWN—Friends of church music in the Lehigh Valley filled the chapel of Muhlenberg College Jan. 25, to hear the Nativity Cathedral Choir of 75 men and boys from Bethlehem, in the first of five sacred concerts scheduled at Muhlenberg once a month from now into May. Next in the series will be Heinrich Fleischer, descendant of Martin Luther, in an organ recital Feb. 22. Others scheduled are Ludwig Lenel, music department head at Muhlenberg; Peter Sozio, founder of the Bach Cantata Guild; and the choir of St. Bartholomew's Episcopal Church, New York City.

A FULL PROGRAM of talks and panel discussions kept the delegates busy at the midwinter meeting of the Allentown Conference WMS in St. John's Church, Emmaus, Jan. 22. Seminarian John Parkinson, of British Guiana, described the Lutheran church in his native land, and also gave a forceful evaluation of mission work in Africa. Miss Edith Floto outlined the latest teaching methods incorporated in *Lutheran Women's Work*.

MRS. THEODORE TREXLER, Allentown, is the new president of the Women's Auxiliary, Good Shepherd Home. She succeeds Mrs. Phares G. Beer.

ST. PETER'S CHURCH, Bethlehem, has dedicated recent improvements and renovations of the church and Sunday school building, costing $11,000. The congregation observes its 90th anniversary this year.

GRACE CHURCH, Bethlehem, has authorized the hiring of an architect to make preliminary plans for extensive renovations of the church and Sunday school properties.

ROSEMONT CHURCH, Bethlehem, recently blessed a new electronic organ in its sanctuary. At the same time Pastor William Ward challenged the congregation to complete and put to use a major part of its

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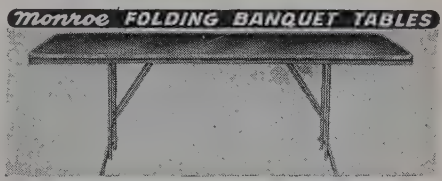

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building program this year.

ST. MATTHEW'S CHURCH, Allentown, has completed helpful renovations including improvements to the heating system, modernization of the lighting, and new walls and ceilings in the basement.

TRINITY CHURCH, Springfield, is the recipient of a $500 memorial gift from Mrs. Earl Reinhart in memory of her aunt and uncle, Mr. and Mrs. Victor Search.

STUDENTS at Muhlenberg College raised almost $30,000 for the new physical education building in January, in the first leg of a drive among students and alumni for $302,000 to complete construction of the building.

THE MUHLENBERG COLLEGE CHOIR of 40 male voices will given seven off-campus concerts this spring in Lutheran churches of neighboring communities. The choir appeared at Grace Church, Shillington, Feb. 1, and will give a concert in Christ Church, Hazleton, Feb. 22.

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POSITION WANTED

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CARIBBEAN SYNOD:

1952 Was Eventful Year

PUERTO RICO—As the Caribbean Synod nears the end of its first year of existence, it looks back at numerous high points. One of the most significant was the formal reception of the synod as a constituent synod of the United Lutheran Church in America at its biennial convention in Seattle.

The ULCA convention was not an altogether happy experience, however, for Synod President Eduardo Roig. He left Seattle seriously ill. After extensive treatment and hospitalization in New York, he spent several months recuperating at his home in San Juan. Members of the synod are happy that he is now well on his way to complete recovery.

AT THE FIRST MEETING of the Executive Committee for 1953, Synod Treasurer Gilberto Graciani presented a bright and optimistic report. Total receipts for 1952, including LWA, came to $13,425. Prospects for synod's fulfillment of its 1953 benevolence apportionment look much brighter than most people in this area had dared hope a year ago. The general benevolence contributions from even the poorest congregations are proving to be higher than expected.

The second oldest Lutheran congregation

CARIBBEAN . . .

In the Western Hemisphere, Frederick Church, of St. Thomas, Virgin Islands, has real occasion to celebrate 1953. It has been 160 years since the Lutheran Church of Denmark dedicated the present Lutheran church in St. Thomas. Since that memorable day in 1793 the structure has withstood hurricanes, fires, and a tidal wave, and remains today as a sturdy tribute to the care and skill used in its construction. The congregation, however, dates back much further than its place of worship; its founding date was 1666, and it has had a continuous history since that time.

GOOD SHEPHERD CHURCH, San Juan, is a church of conventions this year. Recently it was host to the convention of the synodical Women's Missionary Society. In April the synod will hold its annual convention there.

SYNODICAL women's missionary societies recently enjoyed almost unexpected visits from Mrs. John Moose, president of the WMS—ULCA. Mrs. Moose's charming and warm manner of speaking brought to these WMS groups a clear picture of the broad scope of work undertaken by the WMS. Her tour of the synod gave a welcome and inspirational lift to the members of local societies.

Synod has three students preparing for the ministry at present. One is scheduled to be ordained in 1954, two in 1956. A fourth ministerial student from synod is in the army at present, but will enroll in one of the ULCA seminaries upon his discharge.

FREDERIKSTED CHURCH, St. Croix, is the proud owner of a recently purchased 16mm. sound projector. Many *Cathedral* films are now being enjoyed by members of that congregation.

Total synodical contribution towards LWA in 1952 was $1,315.

ONE OF THE SMALLER congregations, First English, San Juan, contributed the largest LWA offering of any congregation in synod during 1952. This congregation, consisting of about 50 communing members, contributed $219 towards LWA last year. The

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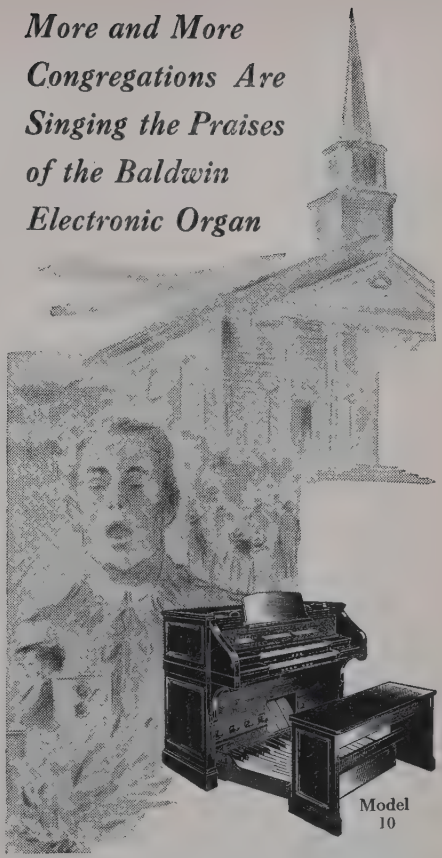

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NORTH DAKOTA:

Laymen Raise Steeple

LANSFORD—Late last fall, Pastor Marlin Evenson discussed with members of his church council the possibility of erecting a steeple atop Trinity Church here. The laymen, approving the idea, authorized the pastor to seek architectural assistance from a fellow-Lutheran, S. M. Houkom, a member of St. Mark's Church, Fargo.

Layman Houkom obliged by sending the Trinity congregation sets of steeple blueprints used in another church of similar size.

That was all the laymen needed. Revising the blueprints to suit their specifications, the men, under the direction of Chester Gunning, began building the 16-foot steeple.

Made of sheet aluminum around a wooden frame and mounted on a seven-foot base, the steeple was soon put in place atop Trinity Church (*see cut above*).

"The men showed splendid co-operation," reports Pastor Evenson. "When some of the men couldn't come because of their business responsibilities, they hired others to work in their place. Farmer-members sent hired men, garagemen sent mechanics . . ."

Trinity Church, now completed, is to be dedicated sometime in April.

INGOLF B. KINDEM

OUTH CAROLINA:

ynod Tops All Goals

COLUMBIA—Once again members of nod rejoice in the attainment of goals arking progress. The first was Lutheran Vorld Action, paid about 116 per cent, ccording to reports through the synlical LWA Director J. Milton Frick and ynodical Treasurer J. B. Ballentine. In ddition some 17,000 pounds of good sed clothing was contributed for Luheran World Relief during the Thanksving appeal.

THE SECOND CAUSE for joy is that in 1952 nod came back up into the 100 per cent olumn on payment of apportionment to e ULCA—the first time in the last three ars. In 1951 the synod contributed apoximately 92 per cent on ULCA apporonment. In order to reach the 100 per nt status the synod had to climb farther an at any period in its history.

THE THIRD STEP in the joy of progress as in meeting institutional quotas in full, ost of them considerably in excess.

During December $65,000 passed through e hands of the synodical treasurer. Eight ars ago that much amounted to a year's ceipts. Too, in practically all cases where ngregations were most generous in suport of the benevolent causes of the church, eir own needs were met with more hearty nd generous support.

South Carolina Synod will meet April 14-16 in St. Andrew's Church, Charleston. This year marks the 100th anniversary of St. Andrew's. Dr. F. Eppling Reinartz, secretary of the ULCA, will be the ULCA representative

A SPECIAL PROGRAM for the dedication of set of organ chimes was held in the chapel the Southern Seminary, Columbia, Jan. . The chimes are a gift to the institution a memorial to Marvin Leroy Shealy, first-year student who died in December 1951. The Luther League of South Carolina was the donor. Student Shealy was Life Service secretary of the state League at the time of his death. Participating in the program were the Rev. Earl Loadholt and Dr. John L. Yost.

A PUBLIC RELATIONS workshop for pastors and laymen of the synod was held at Ascension Church, Eau Claire, Columbia, on Feb. 9. This was directed by the Rev. Joseph Simonson, executive director of the Public Relations Department of the National Lutheran Council.

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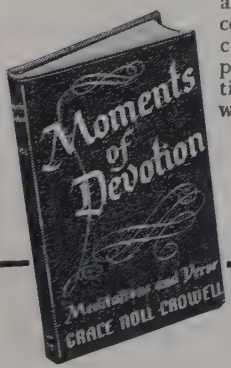

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SOUTH CAROLINA . . .

DR. JAMES A. KEISLER, JR., pastor of St. Andrew's Church, Charleston, was the guest minister for the Protestant group at *The Citadel* for Religious Emphasis Week Jan. 11-15.

HOLY TRINITY CHURCH, Anderson, recently received $3,184.92 from the estate of a member; also the sum of $1,061 from an insurance policy on which the church was the beneficiary.

A SERIES OF leadership training schools has been underway throughout synod, planned and promoted by the synodical committee on parish education. Helping local churchmen were Dr. Erwin S. Speer of the ULCA Board of Parish Education and Miss Helen Smith, associate secretary of the Luther League of America.

THE ULCA BOARD OF PUBLICATION met in Columbia Jan. 27. In addition to attending to the regular business sessions the group had opportunity to visit the local Lutheran Book Store and see some of the work of the church in this area.

WYNNE C. BOLIEH

PENNSYLVANIA:

McClure Sets Example; School Gets Underway

WILLIAMSPORT—The 52 members of Samuel's Church, McClure, established quite an example in benevolent giving in 1952. Of the $1,500 contributed during the past 12 months, 65 per cent was channeled through benevolences, only 35 per cent was retained for use in the congregation. The sum of $989 was given towards a 100 per cent Christian Higher Education quota, a similar 100 per cent contribution to Lutheran World Action, full quota for ULCA apportionment, and sizable gifts to Tressler Orphans' Home and other beneficiaries.

"The harder we worked, the more we prayed, the greater our conviction grew . . . the more we became aware that 'things

PA., WILLIAMSPORT . . .

begun in God's name warrant His con-cern,'" wrote Pastor Raymond Shaheen in the *Messiah Messenger* after the South Williamsport congregation had raised $151,500 in two months for a Christian Education Building—before the first spadeful of soil had been turned (*see "Story of the Week," Feb. 11, 1953*).

A SCHOOL of Industrial Relations, sponsored by the Board of Inner Missions of the Ministerium of Pennsylvania, the Central Pennsylvania Synod, and the Board of Social Missions of the ULCA, is being held on Monday evenings up to Feb. 16, in Holy Trinity Church, Berwick.

Among the courses offered are: "Public Speech and Parliamentary Procedure," by Dr. Russell W. Gilbert, Susquehanna University, and "The Christian and His Daily Work," by Pastor Francis B. Myers of Trinity Church, Milton. There are also forums on "What Labor and Management See as the Basis of Successful Labor Management Relations," led by local laymen.

L. G. Lichliter, labor relations consultant and member of St. Matthew's Church, Harrisburg, speaks on "The Meaning of Democracy in Labor-Management Relations." Secretary of labor for the state of Pennsylvania, David M. Walker, and Mrs. Mary Rice Morrow of the State Department of Labor and Industry, and the Rev. Harold C. Letts are also on the program.

Plans for the school were initiated by Dr. G. H. Bechtold, and guidance was given by the Rev. Harold C. Letts, secretary for Social Action of the Board of Social Missions, and the Rev. George E. Whetstone, assistant to the president of synod.

On Jan. 18 the REV. ARTHUR L. RUTHS was installed as the Lutheran pastor at Penn State, State College, Pa. Successor to the Rev. Edwerth Korte, Pastor Ruths was installed by Synod President Dwight F. Putman, who also gave the charge and delivered the sermon.

Other participants were the Rev. John F. Harkins, pastor of Grace Church, State College; the Rev. Oswald Elbert, eastern regional secretary of the National Lutheran Council's Division of Student Service; and Mr. George Kurtz, president of the Penn State Lutheran Student Association.

Synod carries on this significant ministry to the more than 1,100 Lutheran students on the Penn State campus in co-operation with the Division of Student Service.

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IN CONCLUSION . . . . . .

DOCTORS WHO HAVE diagnosed the spiritual condition of our day tell us we are suffering from a disease called secularism. That means worldliness. Cares and riches and pleasures of this life absorb most of our vitality.

This condition isn't anything new. The only new thing about it is that we Americans now have more riches and pleasures (and cares) than people have had before.

When life gets overstuffed with playthings, ornaments, and gadgets, it turns selfish and sour. How can we feel a throbbing kinship with a man on a cross when we are in the midst of so many enjoyable possessions and activities?

THIS IS A SERIOUS problem for all us Christians. Does Jesus want us to sell our property, give away the proceeds, and come and follow him? If so, where shall we go and what shall we do? A hermit living on stale bread in a cellar doesn't strike most of us these days as the ideal sort of Christian.

Usually we are told that it is all right for us to be prosperous and comfortable if we recognize God as the source of all our good things. The danger is that the back-pressure of these good things is so great that God gets a very vague place in our thinking.

THIS IS WHY it seems to me quite helpful to take seriously the disciplines of Lent. As the shadow of these days falls across our way, we might try stripping down our lives to the simple essentials. Every luxury and a good bit of the entertainment may well be laid aside. Whether we know it or not, most of us are up to our necks in the sensations and selfishness of our time. It might be worth our while to give ourselves a sharp jolt at this time of year, just to find out if our souls can take it.

Every penny we save by sacrifice should of course immediately be sent on its way in some service of the Master. Hours we save can go into reading the Bible, saying our prayers, attending midweek service.

I KNOW this doesn't sound like a very exciting program of spring training. It might get very boring, and make us wish eagerly for Lent to be over. But it often produces splendid results for those who try it. They feel closer to their Saviour as they concentrate on trying to walk in his footsteps.

Jesus was never taken in for one moment by riches and pleasures. He might have had quite a supply of them if he had turned his attention in that direction. He recognized them as the devil's delusion. He will help us to get the right perspective on such things if we yield ourselves with sufficient courage to his instruction.

OUR LORD doesn't want us to be skinny, unhappy people. But he doesn't want us to enjoy ourselves so much in earthly affairs that we forget these won't last very long. There isn't any point in making ourselves uncomfortable for the sake of trying to assure ourselves of how virtuous we are. Lutherans would be obliged to forget about Martin Luther if we were to begin to think we can upgrade ourselves in God's sight by Lenten self-denial. But being somewhat severe with our personal desires at this time of year might be much like plowing a field—conditioning ourselves for better crops in 1953.

—ELSON RUFF

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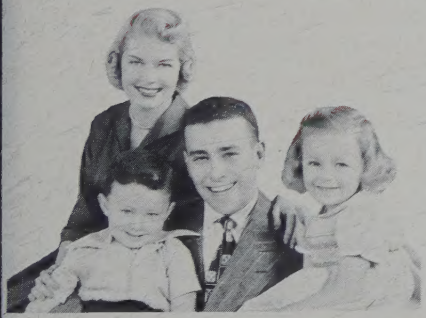

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